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CHRISTIANITY AND THE 'WOMAN MOVEMENT' IN JAPAN

MRS. C. TSUNeko GAUNTLETT

AN INTRODUCTION TO THE HITO NO MICHU RELIGION

C. EUGENE BARNARD

JAPANESE CHURCH LIFE IN 1934-35

A. SYMPOSIUM

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THE JAPAN CHRISTIAN QUARTERLY

Vol. X

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Editorial Notes

THE OXFORD GROUP MOVEMENT.

There seems to be little or no doubt that the religious movement known as the Oxford Group is making headway in Japan. Several house-parties, attended by both Japanese and missionaries, have been successfully held during the past two years, bringing much needed spiritual refreshment and restoration to many. As this is being written, a team is being organized to take the message of the Group to Chosen.

Dr. Kagawa, Miss Kawai, and other Japanese Christian leaders have placed upon the movement the stamp of their approval. Certain Missions, particularly that of the United Church of Canada, have been deeply influenced by the new emphasis. The Methodist churches in a certain section of the country, are, it is said, almost all following the group technique.

Not only in Japan, but from China also comes reports of the spread of the "group" gospel and method. Dr. Kagawa, however, in writing from Australia, reports his surprise that the movement has made so little progress in that country.

Wherever in Japan the influence of the Group has been felt, results have been immediately evident in the form of a deepening sense of spiritual realities, a freedom and spontaneity in testimony, and a visible improvement in personal relations. If the report of the Nara House Party, which is given on another page, is indicative of the effect the Oxford Group movement is having in Japan, and we believe it is, then all should rejoice in its spread.

Church and missionary life in Japan in general is characterized by a lack of spontaneity and exuberance, a tendency to do all things in decency and in order, and a disposition to maintain an intense reserve concerning the individual's religious experience. Whether missionaries or Japanese Christians, we hesitate long before venturing to share our religious life with others, and are acutely embarrassed when others attempt to "share" with us. The intense reserve—the *enryo*—characteristic of the Japanese people has been carried over into the religious life of both Japanese and missionaries, often to the extent of confining unduly the spontaneity and freedom which should be a characteristic of vital religious experience.

The subject of Sin occupies little of our thought or time. Our converts come into the church from the inquirer's class or the *kenkyukwai*. There are as a rule no startling conversions, no vivid transformations, no sudden eruptions of new spiritual life. Confession of sin finds little place in our prayers or exhortations. Our consciences therefore tend to become rusty; we grow accustomed to living below the level of triumphant Christian experience; we acquiesce in unideal conditions, and come to submit to practices which offend the Mind of Christ. The absence of an acute apprehension of social evils, which we so often bemoan as a defect in the Japanese Church, is perhaps traceable to the dullness of our conscience with respect to individual sin.

In the vexed realm of personal relations there is a disposition on the part of all of us to shut ourselves up within the shell of propriety until the bottled-up emotions can no longer abide restraint. Whether it is true in other missionary countries or not we do not know, but in Japan at least there seems to exist an unusual degree of tension in the realm of personal relationships. The artificial social groupings of missionary life, the clash of conflicting racial habits and ways of doing things, the nervous tension under which much of our work is carried on, the heightened national consciousness of the present moment, these and other factors enter in to make Japan, in a peculiar way, the scene of potential personal misunderstandings and conflicts. The "bottling up" process only complicates the situation. Here at least the Group gospel of sharing, confessing, unburdening, would appear to be psychologically sound.

With it all, there appears to be present in both Church and missionary groups, a certain wistfulness. Have we grown staid and old before our time? Is the church, which was founded here some sixty years ago and which is so remarkable for its qualities of leadership, organization, and scholarship, missing a part of the heritage of freedom, spontaneity, and vigor which is the glory of youth, whether of an individual or an organization? Is the progress of the gospel in Japan hindered because of the walls of reserve and propriety, *enryo* and face-saving, within which we have attempted to confine the Spirit of the Living God?

Whether one accepts the message and technique of the Oxford Group *in toto*, or not, it would seem that the vital things needed by Christians in Japan today are Guidance, Sharing, Confession, Restitution, and other elements which make up the gospel of the "Group."

MISSIONARIES AND THE STANDARD OF LIVING.

The sensitivity of Christians to certain factors inherent in their environment changes from generation to generation, sometimes even from year to year. This is especially true in missionary lands, where new attitudes toward racial, religious and economic problems have a fair field in which to develop, unimpeded by inherited social and national restraints present in the home countries.

In many lands in recent years, missionary thought has been stirred by problems such as the acceptance of armed protection in times of danger, the acceptance of government subsidies or of supporting funds coming from "tainted" sources, the abolition of racial distinctions in Christian work abroad, and various other conscientious scruples unperceived by the founding fathers of the missionary movement.

The Church at home has not lagged behind in recognizing some of these issues—in fact, it has often been ahead of missionary opinion. The question of the difference in the standard and plane of living between the missionary and the people among whom he works, however, seems to be one question which is peculiar to the mission field and in a special sense to the present generation.

If our missionary predecessors felt any sensitivity in this respect, it is not discernable in the type of houses they built and

handed down to their posterity—those palatial-looking barns which are as uncomfortable and inconvenient to their occupants as they are misleading to the outside observer. Many of them, indeed, seem specially designed to insulate their residents from contact with their surroundings, as well as to give a false impression of opulence and wealth. Moreover, the Editor recalls the fact that, about fifteen years ago, a well-meaning Board executive who was visiting Japan, protested against the scattering of missionary residences in a certain city and proposed the concentration of them in one compound where connection with or influence upon the community would be practically impossible.

The missionary in Japan today possesses a high degree of sensitivity respecting this issue. Does my way of living in any way separate me from the people among whom I work? Is it possible for me so to simplify my manner of life as to remove misconceptions and enable me to come into actual heart-to-heart contact with my Japanese brothers and sisters? These questions are being faced by many missionaries in Japan in the present generation.

In an article entitled, "Village Life, a Missionary Family's Experience," which is found on another page of this number of the *Quarterly*, a young missionary couple tell of their attempt to find a common-sense means of approach to the standard and plane of living of the rural folk among whom they work. With commendable modesty they have refrained from dogmatizing about the results of their experiment, but the article abounds in material which should furnish food for thought for any others who are concerned about this problem.

The question is, after all, not a simple one. At its basis lies the fundamental problem whether a missionary should engage in forms of social welfare or rural work at all, where the plane of living is far below that which he, as a foreigner finds necessary in the interests of health, hygiene, and efficiency to maintain. There are Japanese who hold that missionaries should confine themselves to work among the semi-foreignized upper classes and *intelligentsia*, where the differences in standard of living are less discernable and where the adoption of a higher standard by the missionary will tend to influence their Japanese friends to adopt ways of living

which are more hygienic and healthful. In fact, it is maintained that only the extraordinary Japanese Christian worker is qualified and adapted for village or slum work, and attention is called to the fact that Dr. Kagawa, in the interests of the health of his family, no longer lives in the slums, but in a city suburb.

In this connection, likewise, attention should be called to a book which later will be reviewed in these columns. Professor Daniel Fleming's "Ethical Issues Confronting World Christians" which arrived too late for notice in this number, contains much thoughtful material concerning this and similar issues. With direct reference to the standard of living, he writes:

"For those who go abroad a fruitful principle to follow is to depart from indigenous standards in ways that conceivably can be copied by the people. This means that one would avoid absolute conformity to local standards, for this would be to give no example at all of better ways of living. But equally one would not thoughtlessly set a standard so high as to leave interested nationals without hope of attaining it. There is something almost cruel in thrusting oneself, unasked, into a community and there exhibiting expenditure on a scale hopelessly beyond it for generations.....If the contrast of standards is too great, there may be little tendency to copy. We know that an artizan in the West is more stimulated by the comforts of the class just above him than by the luxuries of the super-rich.....It is relatively easy to make a straight transfer of our western planes of living to people of another civilization. It is a creative task to show these people the next step up from where they are. It is a matter of discernment and judgment to determine what the next step would involve or include." (pp. 113-114)

Christianity and the 'Woman Movement' in Japan

C. TSUNEKO GAUNTLETT

I

Tracing the history of woman's suffrage in Japan, I can safely say that the "seed-sowing" period started as early as 1911, when a few literary women like Mrs. Aki Hiratsuka, Mrs. Kiyo Iwano, Mrs. Noye Ito and others started the publication of a magazine under the name of "*Seito*," with the aim of opening the Feminist Movement. In 1919, Mrs. Hiratsuka started the "*Shinfujinkyokai*" or "New Women's Society" with Miss Fusae Ichikawa, Mrs. Makoto Sakamoto and Mrs. Ume Oku. This small organization was very short lived, yet these women succeeded in having an amendment made to the police regulation which allowed women to attend political meetings.

However, organized women suffrage in Japan did not start until the writer's return from the Geneva conference in 1920. She had gone unwillingly to that conference, for she had no sympathy for woman's suffrage. At the conference, she was converted to the movement and returned to Japan to organize and put fire and life into the previous half-hearted movement in this country. The writer succeeded in getting Mrs. Kubushiro to give her name to the "International Alliance for Woman's Suffrage" as the first President of the "Women's Suffrage Association." At that time, this organization embraced only Christian women and had only 36 women present at its inauguration meeting. In 1922, it was thought best to organize the non-Christian women, and its special meeting was attended by over 100 men and women.

II

The above mentioned sister societies saw that the time was ripe and started a fight for suffrage. They concentrated their energy on getting three bills—for equal Parliamentary Suffrage, for the

Right of Women to organize Political Parties, and for Equal Opportunities for Higher Education—through the diet. Then in 1930, another Suffrage Society was organized under the name of "Doshi Kai," most of whose members were women teachers, with Dr. Yayoi Yoshioka, Madame Hide Inouye, Madame Fusa Yamawaki as leaders. In 1931, however, at the session of the 59th diet, a bill providing for Municipal Suffrage for women, though very much modified, passed the House of Representatives but was defeated in the House of Peers. This was a great blow to the women's movement in general.

The extraordinary event of May the 15th, 1932 brought about such a change in national thought that it was found almost impossible to take any aggressive move in the suffrage work. Although these women never dreamt of abandoning their purpose yet they found it wise to turn their attention toward some actual work for the public which would be the means of showing the nation what women are able to do, when allowed to take part in some activity.

With this in view, when the women learned that the Tokyo Municipal authorities were finding difficulty in disposing of the tremendous amount of rubbish which has to be looked after by the Hygiene Dept., they offered their services for educating the public, and especially women, to know how they could help reduce the annual budget of the city. Some of the members of these suffrage societies have freely given their time and services in producing a film in which it is shown how rubbish is accumulated by each household, and how it is carried away and burned in a large furnace outside the city limits.

The point they emphasized was this; that if people were careful in discriminating dry rubbish from wet rubbish, the unburnable kind from the burnable, it would save a large part of the cost of incineration, while it would lessen the quantity of smoke which is so detrimental to the health of the citizens who live in the vicinity of the furnace.

Then again it was women who went about lecturing with this film, telling people how closely their kitchen affairs were connected with those of the city they live in. Women also took part in solving the question of whether to have a large public fish market in the

city or to follow the old custom of having two or three parties handling the goods before they are open to ordinary customers.

Before the present diet, a Bill for Mother's Pensions was presented by a group of women who organized themselves to study this question. They strongly felt the need of some regulation by which women with children could get their living, because sheer poverty was the main cause of so many hundred cases of suicides of mothers and children. This Bill includes not only pensions for widows with children but also for mothers out of wedlock and wives whose husbands are out of work for some length of time, or unable to support the family on account of protracted illness, insanity or imprisonment. Besides this Bill, a petition was presented to the Diet, asking it to make an appropriation for building homes in different parts of the country for mothers with children where they could live together, and when necessary, to make some provision to enable mothers to go and get their living.

III

On the whole, there is a decided change toward this question of women suffrage on the part of the members of Parliament as well as the general public. At present the day seems to be far off when women in this country shall enjoy political freedom and take part in public affairs. But who knows how soon the table may be turned and men will see the need of cooperation with women outside their homes? While thus, the Parliamentary work goes on, these societies keep themselves busy in agitating for the amendment of existing laws concerning women and children, and this is done through lectures and literature.

For six years in succession "Women's Suffrage Day" has been observed by holding a large Mass meeting in Tokyo. Women from all parts of the country who are interested in the work or movement come to attend them. This year we had over three hundred women gathered together in the *Nihon Seinenkwan* for a whole-day meeting.

The only magazine, devoted to this subject of Women's Suffrage, is "Woman Suffrage" published by the Japan Women's Suffrage League. Other suffrage societies either publish small pamphlets or devote some part of their official organ to this subject.

Some of the most prominent women in this work are Mrs. O. Kubushiro, Miss Fusae Ichikawa, Dr. Yayoi Yoshioka, Madame Hide Inoye, Miss Taki Fujita, Mrs. Shigeri Kaneko, Miss Senbongi, Dr. Shigeyo Takeuchi, and many others. But if asked to give one name only who takes lead in this work, the writer will not hesitate to mention Miss Ichikawa because she gives her whole time and energy to it and is carrying on very efficient work.

Surely, the sphere of women's in Japan is widening year by year, while cooperation among women's societies is likewise growing. There is a brighter out-look for the womanhood of Japan, for they are looking for better things and a higher and purer standard with which to fill their lives. But what the present Japan needs most, is the cooperation of Christian women who have learnt the lesson of willing service.

For Insight

Help me, O God, all ways of life to see,

That men may travel in their search for Thee.

And if with tread too sure I go my way,

O turn me back, dear Lord—if for a day—

That I may walk with them and so with Thee.

—Antoinette Withington.

Dedicated to Dr. Sidney Gulick

(From "The Friend," Honolulu)

“By Love Their Lord Commending”

HARPER HAVELOCK COATES

Yes, well I knew them,
Those love-impelled pioneers.
From earth I view them,
Thou didst with love endue them;
Their heaven I see through my tears.

Their faces glowing,
Enkindle our lives bereft.
Their love-deeds knowing,
We'll cease not love's seeds sowing,
For love's fruitage like they left.

How poor our praises
Of lives full lived out for Thee!
No metric phrases
Can frame the psalm love raises—
God help me like loyal be!

They e'er are living
In lives they with blessing blest.
Not getting, giving
Is life. Thy love receiving
To lift lives to heaven's best.

Love's wise way wending
'Mid failures too oft confessed,
Content, contending,
By love their Lord commending—
Each day I'd taste their love's rest.

NOTE:—The above verses were sent to the Editor of the Quarterly shortly before Dr. Coates went to join the Pioneers of whom he sang.

The Way of Man

An Introduction to the Hito no Michi Religion

C. EUGENE BARNARD

Every religious worker in Japan meets this surprising new teaching in a variety of ways. Everywhere one can see advertisements which read somewhat like the following: "Do you believe the Emperor to be the incarnation of God? Do you believe that all unhappiness is a sign from God and can be removed? If so, then come to the nearest meeting place of the *Hito no Michi Kyodan!*"*

Some will find, as did the writer of this short study, that this new cult is attracting some of the most promising "seekers of the Gospel." It is also testing out some who already are Christians. A local elder one night led prayer meeting, and the next morning at six o'clock became a member of the Hito no Michi cult. One pastor recently preached about Hito no Michi as Antichrist, and a month later took up the study of it himself.

History

The founder of Hito no Michi was one Tokumitsu Kanata of Sakai in Senshū. For more than thirty years he lived the life of a mountain ascetic and then his heart became one with heaven. He received eighteen Divine Precepts from God and came to realize that the true moral way of man is all given in the Imperial Rescript on Education. With that as a basis, in 1911, he founded the Tokumitsu branch of the Ontake Sect of Shinto. Before he died in 1918 he is supposed to have revealed all that he knew to his first disciple, Tokuharu Miki. This worldly minded ex-Zen Sect priest, who had ruined his temple in Matsuyama through a commercial venture, now spent five years in study. He received

* Literally, "The Way of Man Teaching-group."

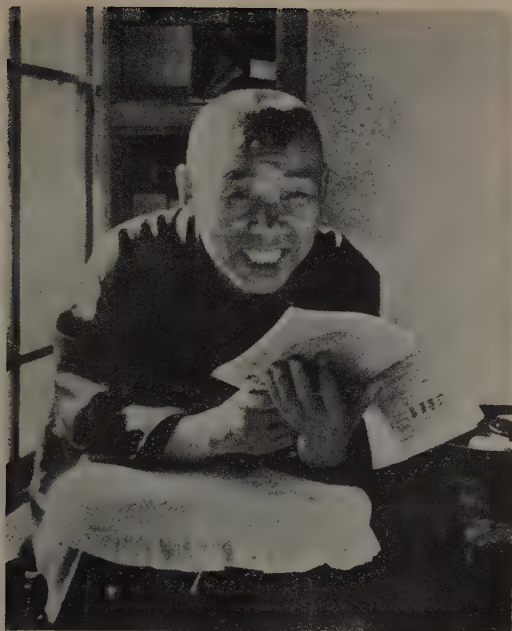
three Divine Precepts making the total twenty-one and in addition revealed six Divine Laws. The dead founder was designated as the "Hidden Parent" while Miki elevated himself to the headship of the sect and to the title "Teaching Parent." There was a disagreement about the right of successorship and finally Kiichirō Kanata became the head. However, Miki was not to be thwarted, and in 1925, he started the Ontake Hito no Michi Tokumitsu Church in Osaka. He said he was the true successor of Kanata, the founder, and now began propaganda all over the country. In 1929 they transferred to the Fūsō Sect of Shinto and two years later changed their name to Hito no Michi Teaching Group.

Since Miki started his own group in 1925, its growth has become the talk of the country. In ten years they claim to have won over one million adherents. Miki claims that their religion is universal; and already a branch has been opened in Los Angeles. They have eighty main branches and they take special pride in their new Shrine in Osaka which has a main hall one thousand mats in size. This splendid shrine is one of the largest, if not the largest, religious building in the whole empire.

Teachings

Now, just what is the teaching of Hito no Michi? Its scriptures are four: The Rescript on Education, The Proclaimed Teaching, The Divine Laws, and The Divine Precepts. The Imperial Rescript is common property and needs no comment. The Proclaimed Teaching is as follows: "The great Original Spirit of the Universe by disclosing the truths that God and the Emperor are one body, that ancestors and their descendants are of one heart, and that man is in tune with heaven, reveals and develops spiritual nature and power and causes inherited ability to be perfected. Therefore, obey the inborn divine commands, follow acquired human standards, enter the gate of hidden and revealed mysteries (Hito no Michi), receive divine protection and thus make true happiness complete." The great original Spirit, or God, it develops, is none other than Amaterasu, the Sun Goddess. It is not strange, then, to read that the Emperor is the incarnation of God.

The Divine Precepts are brief and important. They are: 1.



TOKUHARU MIKI

"Teaching Parent" of the "Hito no Michi" Cult

(Above) The Founder in a Moment of Relaxation

(Below) With his son (right) at an Athletic Meet



The "Way of Man" Religion

(Above) The Central Temple, Osaka

(Below) The hall, said to be the largest in Japan, crowded with worshippers

Know that God is one and one alone. 2. God is the treasure of the country. 3. The Emperor is the father of the people. 4. The heart of the father (i.e. the Emperor) is the heart of God. 5. The sun is the source of water and water is the source of all living things. 6. Heaven and earth nourish all things and they grow. 7. The world sustains all things with the male and female principles. 8. Know that all things that appear in the world are made for the sustenance of man. 9. Know that all things that appear in the universe are a way. 10. The world is a reflector, man is a reflector, a child is a reflector. 11. Know that man is the spiritual head of all things and that nothing is more precious than man. 12. Let man employ his nature and observe the middle way. 13. In anything do not forget its origin. 14. In all things keep your promises. 15. Humbling thyself, esteem all men. 16. Anything left undone causes suffering, but if done it causes no pain. 17. Anger, hurry, worry, sorrow destroy all things. 18. Know that suffering is the line between good and evil. 19. Happiness consists in renouncing thyself. 20. In all things labor with knowledge. 21. Respect thy country, honor thy home, keep thy body in subjection.

Regarding the unity of God (or Goddess, to be more exact) this religion says that present scholarly explanations about the prehistoric age of the Gods are wrong, while Hito no Michi reveals the truth. This convenient explanation makes it quite easy to ignore the host of other prehistoric deities. In connection with precept five it should be noted that teachers of this sect argue that it is purely scientific while other religions are absurdly unscientific.

The Divine Laws written by Miki tell us little that is not in the Precepts. They are: 1. God is the source of all phenomena. 2. The Emperor is the ruler of the country. 3. Man is the expression of God. 4. The husband is the possessor of the power to beget. 5. The wife is the possessor of the power to give birth. 6. The world is the realization of God's work. It is amazing to read some articles about God as creator that sound entirely Christian in viewpoint. However, some of their writers tend toward pantheism as illustrated by one who says, "It is not that God made everything, but that everything is a manifestation of God." Man himself is naturally good and he has only happiness

as long as he positively expresses himself and does not mistake the way of man. Laws four and five sound trite, but much is made of them in Hito no Michi. Sex is to be gratified, not repressed, although the expression is to be in proper channels. In wedlock man is to love and woman is to obey. Moreover, if the woman loves her husband or if the husband does not make his wife obey, happiness is destroyed. Natural desires are to be fully satisfied, since this is a religion of affirmative will.

The four brief articles mentioned above comprise the scriptures of this sect. They are chanted every morning at the formal part of worship service, together with an ancient Shinto purification ritual and a chant based on the scriptures. After the formal chanting and much bowing there is a period for free exhortation and testimonies.

Characteristics

The six most important characteristics of this sect, however, are not mentioned in its scriptures. Its great appeal to the masses lies in its three special features. The first is the Divine Sign. Concretely, a Divine Sign is any misfortune or unhappiness that comes to man and its purpose is to call his attention to acts contrary to nature and to the way of man. "If a man is walking the righteous way his body is surely strong and his house is prosperous." Strangely enough the system is generously expanded so that the Sign may refer to mistakes of ancestors or of descendants. Also, the signs manifested in minor children are to point out the errors of the parents. The Divine Sign is not intended as a punishment but as a warning and as a guide. Moreover, any given Sign such as cancer may refer to a variety of different mistakes.

The ordinary person, since he does not perfectly observe the way of man, can not interpret the meaning of the Sign. Therefore he must enroll as a member, if he has not already done so, and fill out a personal record blank and a detailed record of his illness. On the printed blank is a diagram of the human body on which to indicate the place of pain. These he sends to the Teaching Parent with a request for a Divine Proclamation, that is, an explanation of the Divine Sign and its causes. The Teaching Parent, since he perfectly observes the way of man, is able to grant a Divine

Proclamation. The suffering, or Divine Sign will immediately disappear when the life or heart is changed as indicated in the Divine Proclamation. The Divine Proclamation can be proved as an absolute principle by unhappiness increasing when the indicated point is aggravated or by only partial recovery due to only partial observance of the Divine Proclamation.

The Divine Proclamation, while usually requested of and ascribed to the Teaching Parent, may also be given by his son, the successor-elect, or any one of the ten "Parents" (leading disciples). However, since it takes some time for a letter to go to Osaka and be answered and often still more time for the proclamation to be put into practice, an intermediate step or a "Transfer" is allowed. A Transfer is the temporary shifting of the Divine Sign (disease or suffering) from the person afflicted to the body of the Teaching Parent (or one of the eleven mentioned above) until the Proclamation is received and put into practice and individual release earned. The person who applies in writing for a Divine Proclamation usually requests a Transfer.

The request was formerly made before a picture of the Teaching Parent who has sworn to God that he will accept the Divine Signs into his own body. However, from now on, the request is to be made before a nickel Transfer Image, which is an image of the Teaching Parent into which he has sworn to put his spirit. Incidentally, the images, which are to be given to all members, and to members only, are to become a part of the national defense. In the case of war they are immediately to be collected and made into bullets of special effectiveness.

The person requesting the Transfer must have a strong resolve to practice the Divine Proclamation. He must change his heart, have faith in the Teaching Parent and not worry. The Transfer is vicarious in idea, but the sacrifices cost the Teaching Parent no pain. They explain it in this way. Since it is the will of God to have men live there is no reason why he should kill people who have made real sacrifices. Moreover, if the person about to make a sacrifice shows the slightest regret, it is of no avail. "The Teaching Parent, in making the sacrifice of accepting the Transfers, saves the suffering of many, giving real concrete effects and does not deal with some formless, intangible problem of the future."

His ability to bear the burden of these sacrifices seems to be limited, for on the twenty-sixth of each month there is a special service of handing these Transfers over to God. These Transfers and Proclamations seemingly produce results. A list of letters in the Hito no Michi magazine tells of cures of gout, blindness, open sores, kidney disease, tuberculosis, etc. The writer knows of two severe cases of tuberculosis that were to all appearances cured*. In fact the results are such that one teacher writes, "Neither can one be happy without his (The Teaching Parent's) power."

Negations

The remaining three characteristics of this sect worthy of note are its negations. The first negative is in regard to prayer. Since man can spiritually and materially satisfy his own desires, prayer is a meaningless superstition. Man may pray for forgiveness or blessings, but, since concrete results are lacking, he only exposes his ignorance. "Believers in Hito no Michi, no matter what unhappiness they encounter, never do such a superstitious thing as to pray." Man is to live by his own power and by it to observe the true way of man. However, believers do worship God with bows and hand-claps, make pledges to God that they will carry out the Divine Proclamations, and in the morning ritual say, "Since we earnestly observe Divine Proclamations and practice the true way of man, we most reverently ask for long, pleasant happiness in this world through the mercy of the great shining Sun Goddess." This request, they explain, is by virtue of one's own good deeds and is, therefore, no prayer.

The second negation is that of miracles. This religion defines miracles as things that can not be reasoned or explained and are, therefore, nothing more than blind faith. However, for everything in Hito no Michi reasons can be given and tested. They claim to be experiencing every day things more super-scientific than anything that appears in the Bible, but these events can be clearly explained and are not miraculous. Accordingly, the attitude of Hito no Michi is purely scientific, and it will countenance no miracle.

* While this is in the typewriter an announcement has come telling of the death of a young man, one of the two cases reportedly cured.

The third negation is the rejection of the future life. This sect prides itself in that it does not depart one step from real life. It teaches how to make wealth and to succeed. It is concerned with the good of this present life and not with a distant future. There is no teaching about the future life. It is simply ignored as an unknown and unprofitable subject. Theirs is the go-getter attitude which urges you to get what you want now and entertain no hopes in a vague, unknowable future. All one's efforts are to be spent in attaining happiness in this world. One teacher expressed himself privately that all souls come from the great Original Spirit and to it they return at death. The individual does live on in a vague way through his descendants. This is affirmed in the scriptures and means that the individual is a link in the great ancestral chain. Yet, even with this vague affirmation, there is no idea of the future life in the common sense of the term.

Organization

The organization is comparatively simple. Membership has two stages, that of the enrolled inquirer who makes an affirmation of faith and receives membership privileges, and that of the full-fledged member who receives a household shrine after an elaborate service. There are over four hundred authorized teachers and the above mentioned ten Parents. At the top stand Tokuharu Miki and his son Tokuchika, who is to succeed him. Each generation is to have its successive revealer of truth. This is a so-called distinctive feature.

It is still early to evaluate this religion. Undeniably it has many points of truth. However, there are already tendencies which may lead to its disintegration. The worldly ex-priest is all too eager to become a God-man as is indicated by the making of the Transfer Image. Entrance fees are being raised and some discord has been sown. However, while the cry of "crisis" continues, Hito no Michi, with its expert propaganda, its strong nationalism and its faith cures, will be a real force. It is significant to remember that, numerically, in ten years it has trebled what Christianity has done in seventy.

Takayoshi Matsuyama and the Translation of the Scriptures into Japanese

K. E. AURELL

On January 4th, 1935, Rev. Takayoshi Matsuyama, the last man of the honorable group of translators of the Bible into the Japanese language passed to his eternal reward. In the death of this man, one of Japan's greatest benefactors passed away. As most of God's humble servants, comparatively, he received little attention in speech and print and yet his memory deserves world-wide honor. Especially should he be enshrined in every Japanese heart for the achievement he had such a large share in—the translation into their tongue of the Book of books which has meant more to Japan than ever will or can be depicted in the language of man.

Among his characteristics, that of Christian meekness seemed to be outstanding in his life. Yet, while that is true when it touched his own honor, he was bold as a lion in the cause of God.

He was a student whose education was acquired outside of college or university and yet his qualifications for the all-important share he had in the translation of the Bible was such that Dr. J. C. Hepburn said: "To Matsuyama was largely due the literary merit of the old version of the Japanese Scriptures."

Before I review the life work of this distinguished Japanese Christian scholar, however, I shall follow the suggestion of the Editor of the *Quarterly* and trace in outline briefly the course of Bible translation in this country.

Christian work in Japan was first done when Francis Xavier, a Jesuit, from France, arrived in 1549. "He and his successors labored so faithfully and successfully that in the beginning of the next century there were about one million Christians in various parts of the Empire, especially in Kyushu." So far as we know, however, the Jesuits made no regular translation of the Scriptures.

The first translation of parts of the Scriptures was done by Drs. Karl Gutzlaff and S. L. Williams in Macao, China, who had



REV. T. MATSUYAMA

The Last of the Scripture Translators at the Age of 82 (Behind Him
will be noticed a number of Rare Copies of the Scriptures)

learned the language from Japanese sailors who as result of tempests of the sea were carried to the shores of America and from there had been sent to China. Dr. William's translations never appeared in print but Dr. Gutzlaff's translation of the Gospel of John was published about 1838 in Singapore, and though exceedingly imperfect and abounding with errors, it cannot but be regarded by every Christian heart with respect.

In 1846 Dr. B. J. Bettelheim, a Hungarian Jew, was sent by a "Naval Mission" in England to the Loo Choo Islands. While subjected to ceaseless espionage, insult, annoyance and intimidations by the authorities during the ten years he was there, owing to the fact that he was a good linguist with great energy of mind and body and of a most indefatigable perseverance, it is reported that he made a translation of the New Testament. The Gospels of Luke and John, and the books of The Acts and Romans were published in Hongkong. Later, in Chicago, assisted by a Japanese, he revised his manuscript of which, eventually, the four Gospels and the Acts were purchased by the British and Foreign Bible Society and published at Vienna in 1872.

The same spirit that prompted Gutzlaff, Williams and Bettelheim animated all the Protestant missionaries that came to this country of whom Hepburn, S. R. Brown, Verbeck, Goble and Green are outstanding. In 1861 Hepburn made his first attempt at the translation of the Gospel of Matthew but the prejudice against Christianity and fear of the government was so great that his teacher positively declined to help, and left his service.

Rev. J. Goble commenced translating the Gospels and Acts in 1864. Only Matthew was published in 1871 on wooden blocks in Hiragana. This was the first of any book of the Bible published in this country.

Hepburn's translations of Mark and John were published in 1872 and Matthew in 1873. While Dr. S. R. Brown had a hand in a revision of those books Mr. Okuno was the main assistant in this accomplishment.

As a result of a convention of all Protestant missionaries in Japan in 1872, the first regular translation committee was appointed consisting of J. C. Hepburn, S. R. Brown and D. C. Green. This committee began its sittings in 1874. While Takahashi Goro was a

private assistant to Dr. Brown, Okuno and Matsuyama were the chief coworkers in the translation of the New Testament. It was completed in 1879, and published the following year.

During this same period Dr. Nathan Brown, Baptist, independently, also translated and published the New Testament. Later this was revised by C. K. Harrington.

While the translation of the New Testament was under way steps were taken to translate the Old Testament. This work was carried on by groups and individuals of the missionaries for a considerable time. In 1885 at the commendable desire of the Japanese brethren a committee of three, Messrs. Matsuyama, Uemura and Ibuka was appointed to participate but owing to a want of support from the native churches, and other reasons, and especially the want of acquaintance with the original text, this committee was not able to accomplish what it had hoped to do and was finally dissolved of its own accord and ceased to cooperate as a committee in the year following (1886).

Eventually the Permanent Committee arrived at the conclusion to adopt a different arrangement, appointing three of its members translators, viz., Hepburn, Verbeck and Bishop Fyson to take up all that been done and carry on till the Old Testament was finished. Dr. Green who also had been asked to join declined to serve owing to other important duties.

Of the Japanese who assisted in the work it is deeply felt that kind Providence specially furnished Rev. T. Matsuyama who rendered invaluable service. The Old Testament was first published in 1888.

Thirty years after the New Testament had first been published, and as a result of wide and thorough consideration the Christian movement arrived at the conclusion that a revision of the same was called for. The committee which was appointed to undertake this task started to work in 1910 and completed the revision in 1917.

The history of the Bible in Japanese from the beginning till the present time would make a fascinating account. It is hoped that among the many able writers some one will undertake to produce it.

A native of Niigata prefecture Takayoshi Matsuyama was born in the town of Itoigawa, January 30th, 1846 (the 3rd year of the era of Kokwa). He was a descendant of a family which for generations had been regarded as leaders in local politics and accomplish-

ment in Chinese literature and Japanese learning. His father was especially noted for his interest in the tea-ceremony and ability in the composition of poetry. Therefore, from childhood Matsuyama became versed in old classics and poetry and in early manhood years received advanced instructions under a man famous for wide learning in such and kindred subjects.

At the age of 21 he left his native place and joined movements for the restoration of reverence to the Emperor and expulsion of foreign influences. In 1869 (2nd year of Meiji) he found himself in the city of Kyoto where he joined a group which was engaged in the study of national history and law, and advanced Chinese classics. But it appears that before that year closed he proceeded to Tokyo where he was appointed Master of certain Ceremonies. During that time again he pursued study of his favorite subjects under another famous teacher.

About two years later he and others became alarmed over the introduction and spreading in Japan of the strange foreign religion, Christianity. Matsuyama secretly slipped away to Kobe and there began to study Christianity in order to arrive at methods which would best enable them to exclude it from the Empire. He changed his name to K. Seki and went to Dr. Green, who then lived in Kobe, to learn English, his object being to examine the Bible and other Christian literature. About 2 years after that he was again called to Tokyo by the educational department which desired to discuss with him the matter of a merger of Shintoism and Buddhism. But in their discussions no agreement was arrived at and the attempt ended in failure. Thereupon he returned to Kobe to pursue the study of Christianity more earnestly. The perplexed and restless condition he had been in gradually subsided as he began to understand the Christian religion and his dislike of it almost unawares changed. By the light and power of the Holy Spirit its truth broke in upon his mind and faith was planted deep in his heart. He felt sad over his past opposition and obstinacy and sincerely repented of his sins. That was accompanied by an experience that surpassed anything ever realized and he was enabled by the unseen power of the Spirit of God to face and overcome all difficulties encountered, and in April, together with ten other converts, he was baptized by Dr. Green. This group immediately

organized a church which was the beginning of what now is called the Kobe Kumiai Church.

In the meantime the translation of the Bible into Japanese which the missionaries at Yokohama had undertaken to carry forward reached the stage when it was clear that a combined effort on the part of, practically, all the Missions at work in Japan was in order. In 1872 a convention of missionaries decided to put that work into the hands of a definite committee. In the middle of the summer of 1874 (Meiji 7) Matsuyama was called by the American Bible Society to join that committee. Mr. M. Okuno was already in the work assisting Drs. Brown, Hepburn and Green who had started the translation. Matsuyama with his good knowledge of Chinese characters and Japanese literature became a most valuable man shouldering large responsibility both in translation and the laborious proof-reading. The translation of the New Testament was completed in 1879 (Meiji 12), and the first edition of it was published the following year. Matsuyama was then immediately called to the ministry of the Kobe Church in the starting of which he had an important part. He was ordained by Dr. Davis and Rev. Niijima.

He had met Niijima in Yokohama years before and the friendship then made became very intimate and led to constant cooperation in furthering activities of churches, and educational work at Doshisha.

In 1884 (Meiji 17) he was elected to be a member of the committee which translated the Old Testament into Japanese. In this relationship again he rendered invaluable service. When that was completed he was called to an Episcopal church in Kyoto. In departing for Kyoto he was accompanied by Rev. Okuno and Dr. Uemura, the three of them having been made a committee to compile a hymn book. This work was done at Osaka. After that he served in sundry capacities both in Kobe and Kyoto—not a little in connection with the management and educational work of the Doshisha.

In 1896 (Meiji 29) he transferred his membership to the Episcopal body, and was installed minister of the Heian Church at Kyoto. In addition to work as a minister, and teaching in the Heian Girls' School in Kyoto he did valuable service in the compilation of the prayer book.

When, in 1910 (Meiji 43), the revision of the New Testament

was decided, he naturally was chosen a member of the committee which did that work, and as in the past in translation work of the whole Bible into Japanese, now again he rendered unstinted devoted service. Both the British and American Bible Societies made him an Honorary Life Member of their respective Societies as a token of their sincere appreciation of the long and valuable services rendered the Bible cause in Japan. The Kumiai and Episcopal Church bodies also regard it a great honor to have had him closely related to their activities.

In 1929 he lost his faithful wife which he felt very keenly and his health was much impaired for a time. But he rallied again, until last year (1934) in November, when he had a relapse. On Christmas day together with his family in his own quiet home just outside of Kyoto, he partook of the Holy Communion administered by Elder Hayakawa. On January 4th this year encircled by his family and Dr. K. Saiki, one of his dearest and worthy friends, the last mentioned read to him a portion of the Scriptures and engaged in prayer. Faintly yet audibly Mr. Matsuyama joined in the amen and with a truly peaceful expression on his face quietly went to sleep, and his liberated spirit ascended into the presence of the Redeemer of us all, whom he so devotedly had served the greater portion of his earthly life. According to Japanese reckoning our sainted friend and brother had reached the "ripe" age of 90. Matsuyama is survived by nine children, four sons and five daughters, all being married except one daughter, who in accordance with the desire of her father became a Deaconess in connection with St. Agnes' Church, Kyoto. This act on the part of the daughter was a source of deep joy and comfort to him at the time of his departure of this life, for he had long prayed that he might see the day when at least one of his children would dedicate his or her life to direct Christian service.

Whether a particular material monument be raised or not in his honor the Japanese Bible serves as a far greater monument of Takayoshi Matsuyama than anything else that man might undertake to erect.

Hymn Two-Fourteen

Words by Koh Yuki, 1929

Tune, "Missionary Hymn"

Those gentle, fragrant breezes,
Wafted from Galilee
Brought long ago the message:
"Heaven's Kingdom soon shall be."
The ling'ring ages tarry
Since Thou didst give that word.
Thy gracious, heavenly Kingdom—
Haste Thou its coming, Lord.

How oft 'mid battle's raging
We pause to bend the knee,
Or in some peaceful ev'ning
We raise our prayer to Thee,
From hearts that burn with waiting
To hear Thy mighty Word.
Thy gracious, heavenly Kingdom—
Haste Thou its coming, Lord.

When comes the day, O Master,
That hate and strife shall cease
And from earth's farthest corner
Shall swell the hymn of peace?
When shall law follow chaos?
When love defeat the sword?
Thy gracious, heavenly Kingdom—
Haste Thou its coming, Lord.

(Translation by R. S. Spencer)

Hymn Four-Fifteen

Words by Isamu Miyagawa, 1929

Tune, "Fuji" by Otoyō Mizuki, 1931

Land of Mount Fuji's majesties,
Fair land of fragrant cherry trees,
Our lovely land, O Father, bless,
Thou Author of all loveliness !

The ruler of our ancient line
Our sovereign bless, O Lord divine !
Upon the father of our race,
Through endless ages, shed Thy grace !

Our loyal people guide and bless,
Until each tongue Thy name confess
And every heart acknowledge Thee
As object of its loyalty.

O, purify our land until,
Her soul, responsive to Thy will,
Our Sunrise Kingdom's light shall shine,
Reflection of Thy light divine !

(Translation by W. L.)

Village Life—A Missionary Family's Experiences

HESTER AND HENRY BOVENKERK

I

Two motives furnished the impulse that led to a decision to try to live in a rented village house for one year. The first motive was the desire to make direct contacts with rural people and to let the quality of living in the missionary home be one of the means of Christian evangelism. The second motive was a desire to approach in some ways at least the type of living of our neighbors. The Japan Christian Quarterly some time ago contained a splendid article* on the Christianization of rural Japan and the concluding paragraph presented the problem of the missionary's contribution to that process. As yet very little data has accumulated to allow an adequate solution to this problem. Is the foreignness of the missionary more of a handicap in the village than in the city? Is the missionary's contribution limited to the capacity of being an advising and supporting agent in the background? Or can the missionary today, cooperating with national rural workers still be able to interpret Christianity and assist in the building of the Kingdom of God by his own first-hand contacts? What seemed necessary to answer these questions was not theory or opinion but additional evidence based on experience.

Intimately connected with the effort of finding a means of making direct contacts with village people is to find a common-sense approach to the type of living of the people with whom we hoped to work. We had no desire to assume a sensational martyr-like attitude in finding an approach to the Japanese standard of living; we felt that again data based on experience would be of much more value than a discussion of the problem.

* A. R. Stone, "Difficulties in Rural Penetration," J.C.Q., Winter, 1934, p. 14.

VILLAGE LIFE—A MISSIONARY FAMILY'S EXPERIMENT




(Above) The House in Which They Lived

(Below) The Children

農村から日本研究

自ら鋤鎌をとって耕す アメリカの一宣教師

アメリカ人の多くは、農業を「暇つぶし」や「副業」として、本業として行う人は少ない。しかし、この宣教師は、農業を本業として、自ら鋤鎌をとって耕す。その生活は、日本の農村と大いに異なる。その生活の一端を、この写真から窺うことができる。




H. J. B. B. B.

村人を驚かす 青い眼のお百姓

片田舎で味噌汁に舌鼓うつ アメリカ人の一家

この写真は、アメリカ人の一家が日本の農村で生活している様子を示している。彼らは、日本の農村生活に驚き、そして舌鼓をうつ。この写真は、日本の農村生活の一端を、アメリカ人の視点から窺うことができる。



"The Experiment" Receives Publicity

(Above) From the "Yomiuri Shimbun," October 13, 1934
(Below) From the "Osaka Asahi," October 13, 1934

When the plan was presented to the leading members of the Presbytery for consultation, numerous statements were presented about the disagreeableness of country life, the discomforts of a rural house, and the antagonism of rural people to foreigners. The basis of their approval was very curious. They regarded the plan as an expression of Occidental individualism and thought it wise to wait and see what results this personal idiosyncrasy would bring. A rather complete change toward a sympathetic attitude by some of these city pastors gives rise to a suspicion that their former objections were largely based on opinion.

II

A rather interesting testimony to the ignorance of city people regarding rural folk came to light when we were looking for a house. A city friend recommended to us a village house which he assumed he owned, only to find when we arrived to look at it that the house had been torn down by relatives two years before because of its tax burden. Four months of leisurely searching produced a house which seemed suitable for our year's experiment.

Our reception into the community was quite a surprise. When we first came to look at the house, the village headman was waiting for us and personally assured us we would be welcome in the village. The house was cleaned for occupancy by the people of the neighborhood. We were accepted into the ten-family *kuni* (neighborhood groups found in all parts of Japan, particularly extensive in rural districts) by the process of giving rather elaborate gifts as we went about introducing ourselves. We were rather dubious about the elaborateness of the gifts, but were assured that country folk give much better gifts on such occasions than city folk.

The children of the village were a bit forward in their reception. Before our arrival they had carefully removed all the knotholes from our fence, and for several days brown eyes were silently concentrating on the actions of the foreigners within. Also, for several days, a step outside the gate meant being followed by hordes of children, especially when our own children accompanied us. Our second surprise came when suddenly this embarrassing situation ended and the children became remarkably considerate

and courteous. The reason for this sudden change came to our ears later; the village school principal had voluntarily given a lecture on how to treat foreigners.

While the feeling of curiosity was strong, we had daily visitors; the type of visitors that outrank the proverbial Japanese student in the length of their visits. Gradually as the rareness of the situation wore off, and possibly as our Christian connections became more clearly understood, the steady stream of visitors thinned down to the normal occasional visitor. We received invitations to all school functions; all notifications from the village office about the "care of the land, advantageous disposal of harvest, etc." came to us as they did to all other families. Treatment by neighborhood folk has been uniformly polite. Gifts of flowers, fruit and vegetables, rice cakes, and honey give evidence of a kindly spirit. An indication of their real attitude toward us is perhaps evidenced by their actions toward us when they happen to meet us on the road outside the village or in a city. On such occasions they seem to make special effort to greet and stop to talk to us.

III

Certainly the reaction of villagers to foreign missionaries would be affected by the initial methods of Christian evangelism. We resolved that from the beginning we would state our Christian connections to all who asked about our occupation; we would use all opportunities for personal Christian witnessing to clear away misunderstandings about Christianity, to study ways of Christianizing village society as well as to induce individual converts, and to hold no public meetings until we were trusted and accepted members of the community. We endeavored to let the quality of our living be an effective witness and whenever possible made friendly visits among neighbors, and almost invariably received an invitation to come again. When they were asked in turn to visit us, some expressed doubts as to how to act properly as our guests; some were doubtful as to the proper time of the day to do their visiting.

Within six months time we had made the acquaintance of a baptized Christian who had been unable to enjoy the fellowship of other Christians for several years. We found several who had at

some time had contacts with other missionaries; we found one who had "studied Christianity from books" as he expressed it. That we found many mistaken ideas about Christianity is not surprising.

Our experience tends to confirm the opinions expressed by those well-versed in the rural situation that nationalism is not as tense in the villages as it is in the cities. Tides of opinion in rural districts seem to be more elemental and practical rather than political. Mr. Motojiro Sugiyama's statement that only ten percent of rural folk read newspapers indicates that the vast bulk are not being inoculated with an excitable newspaper-fed nationalism. Thinking follows too closely the traditional mold to be caught in the flux of temporary excitement.

Our living standard was affected not because foodstuffs were cheaper, but because they were not obtainable. What was obtainable was invariably more expensive than in the city. Paradoxically, fresh vegetables were limited to an intermittent supply of inferior quality; the same was true of meat. Poultry and fish of good quality could be regularly obtained. Canned goods and all manufactured products, such as were for sale, were all more expensive than the corresponding articles in the city. In fact, the average villager eats from his garden and is quite independent of the village store. Consequently anyone who hopes to live in a village must expect to live on foods supplied from his own garden. To our dismay we found that even the fruit which grew in abundance around us was not for sale; it had been contracted to brokers while it was still green.

IV

Village houses are meant for folk who live most of their time out-of-doors. Hence lighting, ventilation, and conveniences are not suitable for an indoor person. Mud floor kitchens are models of inconvenience except in the newer houses. A part of our lightest furniture, which we took with us, invoked comments from our neighbors about its ponderousness and quantity. To keep warm in the winter we substituted glass for paper doors and installed one stove. Perhaps a house with the external appearance of an ordinary

farm house but adapted internally to a foreigner's necessities would be an adequate solution for the problem of housing.

The part of the problem which perhaps requires most thoughtful care is that which concerns the missionary's children. The problem of the missionary family becomes a degree more difficult when one enters a rural community. Adults are quite toughened to the influences around them, but a child is most sensitive to them. Only a long and careful study will show what affect the primitiveness of his environment will have on the child. We have found it necessary to isolate our children from certain neighborhood children to prevent infection; this caution prevented any illness during the year. To compensate for the relative scarcity of amusements, there are the benefits of a wholesome out-of-doors play life, uncrowded and enlivened with pets.

The characteristic strength of any rural community is its self-sufficiency and self-maintenance. The secret of the strength of the rural church is its self-maintaining stability. Self-sufficiency is a characteristic essential for the missionary living in the village not only in regard to immediate food supply but also in regard to recreation. The simplicity and primitiveness of his environment tends to pull him down to the common level, bringing a nervous strain as he tries to live above it. Ingenuity must be taxed to introduce color and vivacity to counteract the monotony and drabness of the life about him. Even such little things as shop windows become a delight when one enters the city. Habits and practices essential to Christian living become a bit more difficult to maintain as one finds himself alien to all about him.

Assuredly the most definite conclusion that can be drawn from the one year's experience is that it is too short a time for an adequate experiment. What the attitude of the villagers will be after a longer period of residence is still an unknown matter; the contrast of our standard of living is still very great to that of those who "dig their Yen out of the soil," and undoubtedly always will be great. What effect this eventually will have is still unknown. Whether the missionary will have the reserve to endure the nervous strain depends so much on the individual. Only further experience will indicate what effect this type of life will have on the children of the family.

THE BROTHERHOOD OF ST. ANDREW



Service of Rededication, held in Holy Trinity Church, Tokyo



Early Morning Communion at the Leadership Camp



Glimpses of Brotherhood Leadership Training Camp Camp

The Brotherhood of St. Andrew

PAUL RUSCH

The Brotherhood of St. Andrew is an organization of men and boys in the Seikokwai and in the Anglican Communion throughout the world, its purpose being the spread of Christ's Kingdom among men and boys.

The Brotherhood began as a parochial guild in St. James' Church, Chicago. On Sunday, St. Andrew's Day, 1883, twelve young men, with the approval of their priest and led by James Lawrence Houghteling, agreed to follow the example set by Andrew in bringing his brother Peter to Christ. They adopted two rules, Prayer and Service, similar in substance to those now in use; and the group soon became a definite force in the parish. Similar organizations were formed in other parishes and dioceses until the movement has now become international in scope with chapters and members in practically every land where the world-wide Anglican Communion is at work.

In each country the national organization publishes its magazine, in Japan a quarterly magazine called the Nippon St. Andrew's Cross, devoted to personal evangelism, religion in the home, and Church work with men and boys. Literature on these subjects is also being developed. Conventions, conferences and training camps are conducted annually by national, provincial and diocesan organizations. There are two divisions of the Brotherhood:—Senior, for men over 18 years of age and a Junior division for those under 18 years.

The Brotherhood serves principally through prayer and personal work. Its two rules are:

The *Rule of Prayer* is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The *Rule of Service* is to make at least one earnest efforts each week to lead some man or boy nearer to Christ through His Church.

In Japan a Chapter of the Brotherhood may be organized in any parish, mission or educational institution of the Nippon Seikokwai, with the approval of the rector or priest in charge.

Three Fundamental Convictions

The Brotherhood of St. Andrew is based upon three fundamental convictions

1. *Every Christian Ought to be at work for Christ.*

"To every man his work." In Baptism and Confirmation we solemnly promise "to continue Christ's faithful soldier and servant" unto our life's end. Our Lord called His followers to service. "If any man will serve Me, let him follow me." "Be ye doers of the word, not hearers only."

The Brotherhood Rule of Service is a reasonable one. It would seem to be the least that a Christian man should be content to undertake for His Lord and Saviour. The Brotherhood obligation adds nothing to what is already implied in our Baptismal and Confirmation vows; it simply supplies a definite and practical plan for carrying out these Christian obligations. And while there are many ways in which the Rule of Service may be fulfilled, one of the simplest and most effective is to endeavor each week to bring some man or boy within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and Bible classes. This is something for which there is practically everywhere and always a need and an opportunity, and it is something which anyone can do. No special ability or training is required to give such invitations and it is something which can be done by the youngest and least experienced. The first Chapter of the Brotherhood was composed of a young man's Bible Class whose members were only about 18 years of age, with practically no training or experience in Church work. What they did others can do.

2. *Personal Work is the Most Effective Work.*

"One of the two that heard John's testimony and followed Jesus was Andrew, Simon Peter's brother. He first findeth his own brother Simon and said unto him, 'We have found . . . the Christ' . . . He brought him to Jesus."

Individual work for individuals is the simplest, surest and most fruitful method of spreading the Gospel and winning the world for Christ. Other methods of Christian service have their place and value but nothing can take the place of personal work.

All of our Lord's Apostles, of whose call we have any record in Scripture, were won by personal work, by individual invitation.

If there were only one hundred Christians in the world today, and each one should this year win just one person to Christ; then next year each of the two hundred win one more, and so on, each year winning one, in only twenty-five years every human being in this world would be a Christian.

3. *It is Our Privilege and Duty to Pray for others.*

"Pray one for another." There is an old and true saying, "To pray is to labor." Sometimes our highest service and most fruitful work for Christ is through intercessory prayer. In I Samuel 12:23 we read: "The Lord forbid that I should sin against the Lord in ceasing to pray for you." If we fail to pray for others we are not only failing in our Christian duty to them, but we are also sinning against God Himself.

Our Lord prayed for Himself and His associates. He prayed for His disciples, both individually and collectively. He spent long hours in prayer, many times arising before day in order to have a quiet opportunity for prayer. Sometimes He spent the whole night in prayer.

St. Paul in nearly every one of his epistles speaks of praying for those to whom he is writing and asks their prayers for him.

Early in life George Muller of Bristol, England, began praying for five friends of his. After five years one of them was converted. Twelve years later two others followed. Twenty years more passed before the fourth one yielded, and six weeks after Muller's death, the fifth one became a Christian, after Muller had prayed for him for more than half a century.

Prayer links our impotence with God's omnipotence. The shortest way to the heart of another is via the throne of God.

The Brotherhood's Task

Time and again in the years gone by youth has turned the scale. The Great War was the outstanding example of this. Weary and worn out, their man-power almost exhausted, the allied armies rallied to a new attack along their whole extended lines in the dark days of 1918, spurred on to a fresh effort by the hundreds of thousands of the youth of England, the Continent and America—just 'teen age, many of them—who rushed into the breach and saved the day.

Today, as in the past, the victory for a warless world, for a world in which a new philosophy of love shall govern in all the fields of human relationships, awaits the action of the youth of this generation. The Church of Jesus Christ, as potent as ever it has been in all its nineteen hundred years of history, is the instrument awaiting the hand of youth and it rests with this generation whether the victory of love in all areas of human experience shall be theirs.

To this task of spreading the Kingdom of Christ, through prayer and service, the youthful Japanese Brotherhood of St. Andrew is called. It is a task worthwhile, fraught with difficulty, but the way is a highway of adventure which has ever been the clarion call to which the best youth of the nations, down through the centuries, have never failed to respond.

We seek to create and promote real fellowship among all boys and young men of this age, not only of our own diocese and our own country, but of the world. As members of the Brotherhood of St. Andrew we become part of a world movement which has, as one of its objectives, the breaking down of the barriers of national mistrust and selfishness through the impact of unselfishness, Christian prayer and service. We would promote a fuller understanding of what Christ meant when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength, and thy neighbor as thyself." That this objective may be interpreted in terms of daily living the Japanese Brotherhood of St. Andrew supplies a practical standard of life in its two rules, Prayer and Service, as outlined above.

While the Brotherhood frankly recognizes that every well-developed boy and young man represents a balance of the physical, the social, the mental and the religious, it is anxious that all of its members should live to the utmost in all of these areas of experience. It moreover recognizes that secular organizations today provide adequately for the expression of all these ways of life except the religious. And because the religious or spiritual should be the motivating force in the others and should be the leaven which leavens the whole lump, it concerns itself chiefly with the development of that phase of the individual's life.

The Beginning in Japan

After experimenting for five years on the Campus of St. Paul's University with a single group or Chapter, organized under a charter from the American National organization, the leadership produced demonstrated that definite, tangible results could be obtained in the lives of Japanese young men. On St. Andrew's Day, 1931, it was decided to form a Japanese National Brotherhood to extend the work not only on the Rikkyo Campus, but out into the Nippon Seikokwai parishes and missions throughout the nation to which the University and Middle School would feed its graduates.

The leaders of the Japanese National Brotherhood realized from the start that they were tackling a large problem. They knew that the leaders of thought in Japan of tomorrow are now in the schools of today. They realized that it was pioneer work in a new Christian movement in a situation seething with turmoil. They had in mind what Toyohiko Kagawa had already pointed out that the situation in the Far East is a race between communism and Christianity. These men knew that the Department of Education had appealed to Educators and Christian leaders of Japan to enlist all the forces for moral leadership into a systematic movement to remedy the serious crisis confronting the nations, spiritually, morally, psychologically and economically.

They could see that Christianity was fighting a terrific battle against aggressive materialism and social radicalism among the youth of Japan, as well as among the youth of other nations. Christianity stands in serious danger of losing its important influence in Japan

as elsewhere unless it can train aggressive leaders of thought. The greatest dangers and also the most hopeful possibilities relate to the student groups—the leaders of tomorrow.

This new leadership ought to come out of Christianity,—“the vividly spiritual Christianity that is born in the East.” But this new leadership will not come unless it can be nurtured and trained in a Christian atmosphere.

During the autumn of 1931 on the Campus of St. Paul's University with its 2,000 young men gathered from all parts of the Empire, the long dormant Brotherhood of St. Andrew movement was reborn and began an aggressive campaign among student and teacher alike. New leaders suddenly sprang up preaching and practicing “Social Christianity”—a Christ not only of theology but of thought and deed. During the past four years on every side around the Campus one heard new slogans such as “we will double the Christians on our Campus,” and “we will establish working groups of young Churchmen in each of our 271 parishes and missions.” But the greatest slogan of all is “win your man for Christ and be his god-father.” Since St. Andrew's Day, 1931, eight experimental Laymen's Missions, called “Mobilization for Christ Weeks,” at which the student members themselves have done the preaching, telling their own simple experiences of finding Christ, have produced more than 300 Christian baptisms on the Campus. Seventeen Faculty and Undergraduate units or Brotherhood Chapters are carrying on a Crusade of Personal Evangelism among their fellows. Nineteen other groups have been formed in as many parishes in seven of the dioceses of the Seikokwai and the framework has been set up for more in the remaining three districts of the Church, thus extending the movement into the little churches that make up Christ's Church in the cities, towns and villages of this land.

Leadership had to be built and leadership is not trained by mass methods. The best of the Christian youth had to be formed into small groups of Chapters. Each chapter was formed not to be representative in the sense of being all-inclusive. The advantage of starting with a small group is obvious because it guarantees a close corporate sense of fellowship, a real knowledge of one another, and a sense of unanimity of purpose often not present in large associa-

tions. The team-spirit is essential if the group is to accomplish anything. From the start the Brotherhood has adhered to the policy of not starting a new chapter until it had a definite director, one who had graduated through the University chapters with proven experience and understanding of the cardinal objectives of the Brotherhood, or one who had gained similar experience through another parish chapter. Slowly but surely its membership is growing into a mighty army of men and boys who practice the rules of Prayer and Service.

Extending Its Vision

The writer and founder of the present movement of the Japanese Brotherhood never forgot that it was a Japanese Brotherhood being built. From the very start the movement has been largely Japanese officered and directed with a few missionaries working in the background. From its inception the organization has been trained to pay its own way. Members have consistently paid annual membership fees. By the time the first graduates of school chapters entered business they were trained to contribute to the annual budget. For five years the youngest Christian youth movement in Japan has raised an average annual budget of ¥5,000 itself. From this budget has come the funds for all its work, including the full time of two secretaries. The movement receives no subsidy from any mission board or Church budget. Its policy is to raise its own operating funds.

With great courage the leaders of the Brotherhood, in the face of one of the greatest political and economical crises in Japanese history, called, in the summer of 1932, an international Churchmen's conference of Christian Fellowship. For fifteen days, definite conferences and round-tables on Evangelism, Christian Education, Medicine and Social Service were held in three widely separated sections of the Empire. Christian Discipleship, Fellowship and Stewardship in a World Call to Share was the theme of public meetings held in Tokyo, Sendai and Kyoto. It was estimated that 5,000 of Japan's young people attended the various sessions along with young men from the United States, Canada, Korea, China and England.

As a thanksgiving for the founding of their national movement, the members presented a Thank Offering on St. Andrew's Day, 1932, toward the work among Japanese youth in the Kusatsu Leper Colony. That offering was ¥200. Its success immediately made it a permanent annual offering to be taken each St. Andrew's Day. In 1933, a large sum was handed to the Bishop of Tokyo for work among young men. Last year another offering went to the Bishop of South Tokyo. This year it will go to the Bishop of Kyoto.

Leadership Training Camps

In 1933 the Brotherhood's first Leadership Training Conference was held at Tozanso, Gotemba, to which a complete quota of 100 leaders and young men came as members. Each morning for a week, class work was held under capable directors with study courses given in (1) Technique of Personal Work, (2) Technique of Christian Living as interpreted in the teachings of the Seikokwai, and (3) the History of the Seikokwai from the standpoint of (a) Its beginnings, (b) its Missionary enterprises, (c) Discipleship, Fellowship and Stewardship and (d) its Advance Program.

In 1934 the second annual training conference was held based on the Purpose of God For My Life, (1) in the Bible, (2) in the Church, (3) in Worship and Sacrament, (4) in Vocation and Occupation, (5) in Home Life, (6) in Civic Life and (7) in Missions. As this issue of the Japan Christian Quarterly comes out, another hundred young men will be gathering from all parts of the nation for the third Brotherhood Training Camp conference to be held from July 15 at the beautiful camp Seikei Ryo, the summer conference plant on Lake Yamanaka owned by the Federation of Young Mens' Leagues. This first Christian gathering of young men in the Seinendan's camp will have as its study theme, Building the New World For God. Introduced into each conference are all the features of Brotherhood work. Each day begins with an outdoor celebration of the Holy Communion to emphasize the chief teaching of the Brotherhood. Firmly believing that the source of all power is our Lord Himself, the Brotherhood from its beginning has put emphasis on corporate communions for men and boys. Traditionally the holding of such corporate communions comes on the third

Sunday of each month. All over the world at this time both large and small groups of the picked youth of Christ's Church are meeting with the common objective of worshipping God and generating power for carrying on God's work. Each day ends with the Conference chaplain's evening meditations given around the dying flame of the camp fire. Capably led group discussions follow each morning's lecture session. Throughout the camp session, the Church's leaders in all areas of Christian enterprise are introduced to the members. From the fellowship grows the vision of how the Church is spreading and how the members of the Brotherhood can best take part in the extension of the Kingdom in Japan.

The Brotherhood's Present Program

- (a) To build up a group of active young Churchmen in every parish and mission station of the ten dioceses of the Nippon Seikokwai under a capable leader with a unified program to direct Church Youth into assuming leadership in the Church's Work.
- (b) To publish a quarterly magazine both in Japanese and English, definitely devoted to spreading the "Good News" to all laymen of the Church, emphasizing Leadership Training, Christian Fellowship and Life Guidance. And printing a semi-weekly leaflet of current action news in all areas of the Brotherhood.
- (c) To publish and make available all Christian literature in Japanese especially directed to young men and make it available at reasonable cost to young men throughout Japan. To date the Brotherhood has brought out its second edition of its Official Handbook on Chapter Work, Prayers and Methods; a booklet, "The Ways and Teachings of the Church" and various tracts on Baptismal and Confirmation campaigns, Bible classes, etc. Now being printed is the Purpose of God For My Life series.*

* The Headquarters Office, No. 5, Rikkyo Daigaku, Ikebukuro, Tokyo, will be pleased to supply sample copies of the Handbook and other literature to all interested persons upon application.

- (d) To hold National and Diocesan conferences for Church Youth. (It is hoped at an early date the Brotherhood will have the means for building its own centralized Conference and Retreat Center.)
- (e) A complete year-round program for the building up (1) Church Attendance, (2) Bible classes, (3) Family Prayer, (4) and the holding of definite Corporate Communion for men and boys, is being carried on.
- (f) A complete program of experimentation is under way looking toward the eventual development of a model Christian College Work Center through Chapter Hostels in Tokyo at St. Paul's University, with a further extension to other colleges and universities in Japan.
- (g) A study is being made through Brotherhood Commissions on ways and means for young men to help young men in building Rural Work Centers; in assisting in the care of the vast number of young men afflicted by tuberculosis and how to increase the efficiency of young men teaching in Sunday Schools.

The Power of Non-Violence

GILBERT BOWLES

The serious man asks, "By what right does the author of a new book dare to knock at my door for a hearing?" Richard B. Gregg,* author of "The Power of Non-Violence" may reply, "By the right of legal training and practical experience as a lawyer, by eight years' work as adviser, consultant and investigator for labor unions and employers' associations in twenty one industries, with experiences in bitter nation-wide strikes, by a special course in agriculture and work on a farm, by four years' in India, including several months with Gandhi in his Ashram, and by six years' study of history, biography, military and political science, sociology, economics, ethics, penology, agriculture, education, biology, physiology and psychology, all in relation to the actual world situation of today." One does not listen long to his words before acknowledging that he does have a right to be heard.

And what is the message of this book of 359 pages, including 53 of compact notes on source material? Rufus M. Jones, in his Introduction, says that the "author has drawn upon the wisdom of the men of the world's affairs, the judgment of leading economists and sociologists, and the insight of prophets and seers" to interpret and buttress his argument that "it is only those who believe in man and have faith and hope in the new and better world which man in cooperation with God can build here on earth that help us toward the land of promise."

In his preface the author acknowledges his debt to the lessons of the non-violent struggle in India and to Gandhi's interpretation of its underlying principles. He then asks, "Is non-violent resistance applicable to the West? To what extent is it practical,

* *The Power of Non Violence*, by Richard B. Gregg. J. B. Lippincott Company, Philadelphia and London.

The above article is a result of the study of Mr. Gregg's book by the Social and Economics Study Group in Tokyo, sponsored by the Federation of Christian Missions.

and why?" "If we want a better world, we must be prepared to do some careful thinking. It is time we stopped being sketchy on a matter which really touches us all so closely. For in reality this matter of handling conflict constructively . . . touches all who are troubled lest the great economic, political and social questions which are pressing upon all nations will issue in appalling violence and increased insecurity for everyone."

Twelve of the sixteen chapters present the case and close the argument that through the "Power of Non-Violence" the "Kingdom of God can actually be created here on earth;" the last four contain practical suggestions for applying this power and discipline to individual and group life.

The historical part of the book is found in Chapter I, "Modern Examples of Non-Violent Resistance." The first is the successful nineteenth century non-violent struggle of the Hungarian people against the Austrian Government. Historical illustrations are largely drawn from South Africa and India, with references to other examples, supporting the author's statement that non-violent resistance has been used successfully in political, economic and social conflicts by "illiterate peasants and city bred intellectuals, by saints and the ordinary run of mankind; rich and poor, property owners and homeless vagabonds, by meat eaters and vegetarians, Europeans, Americans, Negroes, Chinese, Japanese, and Indians, by the religiously minded and those not so accounted Let us now try to understand how it works."

A clue to the author's whole line of reasoning, based on experience, observation and study, especially of modern psychology and military tactics, is found in Chapter II, "Moral Jiu-jitsu," in which he shows that "the non-violence and good-will of the victim ('gentle resister') act like the lack of physical opposition by the user of physical Jiu-jitsu, to cause the attacker to lose his moral balance. He suddenly and unexpectedly loses the moral support which the usual violent resistance of most victims would render him. He plunges forward, as it were, into a new world of values The user of non-violent resistance—uses the leverage of a superior wisdom to subdue the rough direct force or physical strength of his opponent." The author fully believes that, in the same way, the principles of disciplined, truthful, group non-violent

resistance are applicable to all individual and class conflicts. As "the art of Jiu-jitsu is based upon a knowledge of balance and how to disturb it," so in "a struggle of moral Jiu-jitsu the retention of moral balance seems to depend upon the quality of one's relation to truth."

In discussing the character qualities essential to the successful non-violent resister the author says that the most important is love, an "interest in people so deep and determined and lasting as to be creative," a love which "may almost be considered the origin" of the other essential qualities, faith, courage, honesty, and humility. The daring faith of the author is (1) that since these qualities exist in a measure in *all people*, the masses of mankind are capable of responding as soldiers to non-violent leaders in whom these qualities are highly developed, and (2) that the courageous, loving, joyous, purposeful and disciplined use of this method will ultimately quicken to fuller life the kindred moral qualities in opponents. "This is the victory" over violence, injustice and oppression.

In the four succeeding chapters on "What Happens," "Utilizing Emotional Energy," "How is Mass Non-Violence Possible" and "The Working of Mass Non-Violent Resistance," the author states and restates his thesis with vivid and telling illustrations. He calls to the witness stand an army of social psychologists and military strategists. We hear Napoleon say: "In war, the moral is to the physical as three is to one"; General Sir M. Maurice, that war is "an act in which moral and psychological factors have a supreme influence"; Captain Liddell Hart, that "The world war confirms the immemorial lessons of history—that the true aim in war is the mind of the enemy command and government, not the bodies of their troops"; Frederick the Great, "If my soldiers began to think, not one of them would remain in the ranks."

The belief of the author is that disciplined non-violent resistance is the way to awaken not only thought, but also the moral qualities which create an atmosphere in which men can breathe while they work out a solution of their conflicts. Does the apostle John not belong to the social psychologists when he writes "Perfect love casteth out fear," the weaker brother of anger and the most fruitful cause of conflict?

In Chapters VIII, IX and X the author comes to grips with the

three big problems of "Non-Violence as an Effective Substitute for War," "The Class Struggle and Non-Violent Resistance," and "Non-Violence and the State." Readers will follow the author to the door-way of his proffered solutions of these three great problems, and some will enter the temple which Richard B. Gregg believes stands open to fearless, courageous pioneers.

This review is the result not alone of the writer's own studies; it represents some of the thought stimulus of a group of some fifteen persons who this spring met four times to discuss the main thesis and the practical applications of the book. It was the feeling of some that the chapter on "An Effective Substitute for War" had probably over simplified the problem. Be that as it may, the chapter carries one far beyond Walter Lippman's "Political Equivalent of War" and William James' often quoted "Moral Equivalent of War."

The author gives generous, perhaps too generous, recognition to the virtues of violence in war. But he presents strong evidence to show that a disciplined non-violent army in action not only develops all of these, and other virtues, through creative good-will, but actually surpasses war as a method of "achieving great human decisions."

In summing up the argument of this chapter the author says that non-violent resistance "can be used equally well by small or large nations," "compels both sides to seek the truth, whereas war blinds both sides and neutrals to the truth," "does not surrender the right of self-defense," although it "radically alters its nature," and "has even more possibilities of high daring, risks, bravery, endurance and truly fine and noble romance than any of the chivalrous violent fighting of by-gone ages."

In the discussion of the "Class Struggle and Non-Violent Resistance," as also in other parts of the book, it is clear that the author views present day Capitalism as closely linked with war, its "elder brother" in "regarding and treating men as means to ulterior, and usually selfish, ends of those more powerful." While his social and economic sympathies are with the purposes of the new Russian experiment he believes that the violent means employed make the realization of human unity impossible, and our

study group agreed that the realization of human unity is the clearest note running through the whole book.

"If, then, the workers in any well organized country, thinking that they are stronger than the capitalists, try to win a victory by violence, then violence will call forth counter violence of the ruling classes and will frighten the middle classes into taking the side of the capitalists in order to have security . . . The only weapon for the poor is non-violent resistance. By this method the power to weaken opposition, to build up strength, and to win victory lies entirely within the workers themselves." The author believes that the use of non-violent resistance can begin at once to correct the evils of Capitalism and salvage its virtues, for although it is "not a panacea, non-violent resistance is an effective social instrument whereby we may remold the world."

The author carefully differentiates non-violent resistance from coercion, which "cannotes compulsion by superior power against the will, wish or consent of the person compelled. Unlike coercion, non-violent resistance respects the personality of the opponent The resister himself tries to take upon himself as much as possible of whatever suffering may be involved. There is in non-violent resistance a stimulus to the finer qualities of the participants, an appeal to the ideals of the onlookers, and an appeal to humanity, all of which are absent in coercion." Apparently this judgement accounts for the fact that, so far as has been discovered, the author makes no reference to Dr. Clarence M. Case's "Non-Violent Coercion," a pioneer study in methods of non-violent social pressure, undertaken at the suggestion of Dr. E. A. Ross, whom the author quotes.

The author thinks of non-violence as the creative method by which the conceptions of the State can be transformed. While appreciating the many fine elements in the State, judged by the total expenditures for past and prospective wars and for prisons and the administration of criminal law, "all observers recognize that compulsion, intimidation and violence have been and still are a very large and perhaps predominating element in the State, and especially in political government." The responsibility for this rests not with "a particular ruling class, as the Socialists and Communists would have us believe." "Both political and economic

processes, at least in relation to violence and coercion, are due to still deeper psychological factors," "The non-violent resister believes that his method will "probably be an important means" in helping his nation into a realization that the motives now largely used in the family and in creative education, viz, "intellectual curiosity, wonder, love and cooperation," are more effective than fear as sanctions for the State.

The author appeals for the application of non-violent resistance to the whole life of the State, in its relation to other states, "with or without economic boycott," and to criminals, "ordinary rivals or opponents," and also in its relations with "conscientious objectors and non-violent resisters against same particular law." But this non-violent resistance must be constructive, as was the Indian Non-Cooperative Movement of 1922. It aimed at creating something new and better.

The author strongly believes that peace-makers deal too much with institutions, which is like "putting poultices on a cancer," and not enough with fundamental human attitudes, and with processes of building in each nation types of cooperative life which will seek realization and fulfillment in a world community. As an absolute essential to this new way of life the great industrial nations of the temperate zone must, by utilizing all their natural resources through cooperative good will, become more nearly economically independent. This will free the exploited peoples of tropical countries from the pressure which tends to force them to single crop production, with attendant bleeding of the soil and the multiplication of insect foes.

In the chapter on "Further Political Aspects" the author says that "Since non-violent resistance is a mode of ascertaining or testing the true consensus of opinion, it is to be welcomed as an aid to stable government and a sensitive public conscience."

In the Chapter on "Biological Considerations," great surgeons and physiologists witness to the injurious effects of fear and anger, though these have awakened great energy and power. Love working in constructive non-violence is more wholesome and creative than fear and anger, as aroused by war and the class struggle. Better individual and public health as well as better

political economic and social life will result from the use of non-violence.

The chapter on "Doubts and Queries" is the lawyer-author making his final appeal to the Jury of world opinion. To some members of our study group the author seems at times a little bit too skilful as a pleader. But in discussing "Doubts and Queries" he once more considers various questions and gives strong evidence to support his conclusions. He then passes to the closing chapters on "preparation for Non-Violence," "Further Understanding," "Self Discipline" and "Group Training and Discipline."

Face to face with the appeal of these last chapters one seems no longer in the arena of debate, but before the altar of dedication to heart-searching and discipline for more purposeful living. The substance of these four chapters is: No one who loves peace and longs for a better life for men need wait upon governments, disarmament, international understandings, world Court or League of Nations. He may begin now by more thorough-going personal discipline, conclusive thinking and sharing in group training. The purpose is that the "energy of unifying love," drawing upon infinite resources, "may be harnessed to do the constructive creative task of building a nobler and more joyful world for mankind."

Although the book contains a number of Bible quotations, along with references to the teachings of other religions, the author's purpose is to speak to all thoughtful people, regardless of their religious beliefs. He says definitely that people who believe in prayer will naturally use this source of power for the development and renewal of spiritual qualities, without which non-violent resistance is impossible.

In our last group discussion, especially of the chapters on "Self Discipline" and "Group Training" we asked ourselves whether there were points which seemed not in accord with the New Testament. This negative test brought no criticisms. On the positive side, it was felt that in these pages, we could feel, to use the author's words, "Jesus Christ searching for a change in men more important than immediate external acts."

The central objective of the book is a fuller life for all people. The test of every plan toward that goal is truth in economic and

social life, as discerned by careful thought and study and attested in the inner souls of men. The ground of hope is unshaken belief in the essential unity of the human race and the power which men and women suffering and dying for truth have over the minds and hearts of their fellows.

The dynamic for achieving a better life for men is love, which discerns and expresses truth. Love, "strong, and intelligent" is "creative, exuberant, passionate energy and power." It is the "very principle and essence of the continuity of life itself."

Perhaps a few paragraphs in the last chapters ought to have been placed at the beginning of the book. One is the author's tentative definition of Violence, on page 263: "Violence is any act, motive, thought, active feeling, or outwardly directed attitude which is divisive in nature or result in respect to emotions or inner attitude; that is to say, inconsistent with spiritual unity. This would include intellectual and moral violence as well as physical. It would include, for example, pride, scorn, contempt, anger, impatience, grumbling, spite, indignation, as well as killing, wounding, frightening, exploiting, deceiving, poisoning, tempting to evil, flattering, deliberate weakening of character and similar wrong."

Three other paragraphs on the last page interpret the author's attitude toward his own book: "There are great areas of thought and action which still remain to be explored in the practise of non-violent resistance We cannot be dogmatic. But we must have faith enough to act. It is pioneering Much more than there is in this book can be learned from the words and lives of the great leaders and practisers of this idea. Yet many of their truths need restatement in modern phraseology in order to be clearly understood Men have become so disillusioned by ages of violence and war that few now really believe that the Kingdom of God can actually be created here on earth. But I believe that this ideal can be realized. This book is an attempt to describe the practical instrument by which we can make very great progress towards that goal."

In the spirit of these words "Non-Violent Cooperation" can be strongly commended. Our group was agreed that the book should be read, studied and pondered over, not so much as a compendium of conclusions to be debated, but, as the author intended, a serious contribution toward the solution of problems of human relations.

Japanese Church Life in 1934 - 1935

Generalizations are difficult to make and dangerous to apply. Therefore, rather than attempt an article on Japanese Church Life for the past year, based on material received from Year Books and denominational reports, it was thought best by the Editors of the *Quarterly* to ask representative leaders of the various communions existing in Japan to write a review of the year from their own standpoint, making the account as definite as possible.

Not all those who were asked to contribute have responded, but enough have done so to give the reader of this Symposium a somewhat clear idea of the course of events in the Japanese Church. In no case does the writer of an article speak as an officer or in any ecclesiastical capacity. His comments and views are his own, and not those of his Church, or of the *Quarterly*.

Although the leading communions in point of size only are under review, this does not in any way minimize the importance of the work of the smaller groups. However, it is probable that the forces which are found to be working in the former will be discovered in the latter also. In a definite way mention might be made of the dedication of the beautiful theological chapel of the Lutheran Seminary, Tokyo, and the progress of the very splendid social service work conducted by missionaries of this Church; the retirement of Commissioner Yamamuro, of the Salvation Army, from the position of territorial commander of that body to that of territorial counsellor. Two younger officers, Colonel Rolfe and Colonel Segawa hanceforth will be associated as Joint territorial commanders.

Most of the communions have experienced a falling off in Sunday School attendance and in the number of "inquirers." Attendance at church services has not materially increased, but some reports indicate decreases. Expansive efforts have not met with particular success, but progress has been made in developing denominational and Christian loyalty.

Trends of the Time

WILLIAM AXLING

The past three years have been in some respects the most difficult years that Japanese Christianity has experienced. Christians no less than their non-Christian nationals have striven to understand the problems which the nation has been and is facing. Christian leaders have not forgotten that they were Japanese subjects and have striven to be true patriots. It has not always been easy.

For Shinto and Buddhism it has been clear sailing. They have no vital working relationship with religious people of other lands. Their teachings are not international in their emphasis and influence. Their systems are essentially national in their outlook and characteristics and fit easily into the nationalistic mood and mold.

Moreover, these faiths have not failed to avail themselves of the tremendous up-surge of the nationalistic spirit which has characterized these years. By playing-up their innate nationalism, they have captured the attention of the people and leaped into unprecedented political and popular favor.

Christians, though sincere patriots, have been more discriminating in their thinking and less easily moved by mass psychology. While the Shintoists and Buddhists were thinking and speaking in national terms only, the international idealism which characterizes Christ's teachings has compelled the Christians to think and speak both nationally and internationally.

There has been no out-and-out persecution of Christians. But their failure to march with the masses has raised a question mark against them in the minds of many. Inquirers have been deterred from entering into relations with the Christian Church. Over-zealous public school teachers have made remarks in their classes unfavorable to Christianity. This has resulted in a terrific slump in Sunday School attendance clear across the Empire.

Keenly sensing this critical and questioning attitude on the part of their fellow-nationals, there has been a temptation for the Christians to side track militant evangelism, take shelter within the

Church where the atmosphere has been more congenial and wait for the mood to pass.

At no time during this period has Japan been anti-international. Her leaders and her people have realized that she is inseparably tied-up with the world's life and that in our modern world the nations are bound-up into one bundle and must go up or down, together. However, she has been and is isolated internationally and this has given ultra-nationalism its day and the right of way.

Now that her position and goal has been made fairly clear to the other members of the brotherhood of nations, the strain has been somewhat lifted. Reports from different sections of the Empire indicate that Christian work is again on the up-grade.

As an academic question, church union has been studied and discussed in Japan for some years. There has been an organization in the field promoting union. The National Christian Council has had a committee on church union. This committee is composed of representatives of the various communions, and has drawn up a tentative basis for union. However, there has been no disposition to force this basis of union upon the denominations. They in turn have shown no eagerness to approve it.

Now the laymen have entered the arena. Discouraged by the lack of progress made by the theologians and church leaders in realizing the goal, they have launched a movement to promote union. During the past four months they have been holding a monthly Sunday afternoon union worship service. The object of these services is to arouse the clergy, educate the rank and file, and create a will and a passion for union. Sunday afternoon is a difficult time to get people together but these union services have been remarkably well attended. Following each service an hour or more has been devoted to a free expression of opinion regarding the question of church union.

This coming autumn an All-Japan Christian Conference is to be held under the auspices of the National Christian Council. At the Council's last Annual Meeting it was voted to make church union one of the major questions to be considered at that Conference. The laymen feel that these Sunday services are necessary in order to create the necessary attitude and atmosphere for a helpful and resultful consideration of church union in that conference. They

are also planning to hold a "retreat" at Hakone the last of August which will be given-up wholly to this subject.

There seems to be no solution for the problem of disarmament as long as it is in the hands of the admirals and naval experts. The problem of church union also may have to be taken out of the hands of the theological experts and official churchmen and be solved by the laity if the goal is ever going to be reached.

The International Missionary Council has decided to hold another World Christian Conference. The whole world situation has undergone a drastic change since the Jerusalem Conference. Old issues have taken on entirely new aspects. New issues are clamoring for solution. Dr. Mott declares that the world has never faced so many unsolved major questions as it does today.

Because of the increasingly significant place which the Orient is taking in the world's life, this proposed conference will probably be held in Asia, either in Japan, China, or India. The Christian Councils of these three countries have each extended an invitation to the International Missionary Council to convene this conference in their respective areas. The Japan Council has also signified its willingness to be responsible for an amount up to ¥150,000 for entertainment expenses if the conference is held in Japan.

Nippon Sei Kokwai (Anglican)

G. H. MOULE

Apart from the Triennial General Synod, held on May 7-11 of this year, there have not been many outstanding events to record during the past twelve months concerning the life and work of this Church.

In common with other Christian bodies the Nippon Sei Kokwai has suffered from the series of calamities which Japan experienced in 1934. The Hakodate fire, eariler in 1934, was followed by the great typhoon and tidal wave, which caused such destruction of life and property in the Kwansai district, by drought and flood in other parts, and by the Tohoku famine. The heaviest individual loss to

Church or Mission property was the collapse of part of the Bishop Poole Memorial Girls' School in the great typhoon at Osaka on Sept. 21. Seventeen students lost their lives in that disaster, but the courage and faith shown by many of the students and staff, who were overwhelmed in the collapse of the buildings and yet escaped with their lives, and the subsequent opportunities of witness to the Christian's trust in God and to firm faith in a life to come, have made deep impressions on the city of Osaka. Parents and old girls have rallied to the support of the school, the new entries this spring have been most encouraging, the spiritual tone of the whole school is fine, and its reputation stands higher than ever before, and money is coming in steadily for the rebuilding plans.

Some important changes have taken place in the personnel of the House of Bishops. Bishop McKim, who had been so closely connected with Church life and progress in Japan for the past 55 years, resigned last year his office of Presiding Bishop and Bishop Heaslett of the South Tokyo diocese was elected, in his stead, by the House of Bishops. Bishop McKim also, at the same time, resigned his oversight of the North Tokyo diocese, but the General Convention of the American Church asked him to reconsider this decision, and so, at the age of eighty-three and in the forty-third year of his episcopate, he has returned once more to Japan and is still bishop of his old diocese.

Bishop Hamilton, another veteran, who had done over forty years of service in Japan and had been Bishop of the Mid-Japan Diocese since its formation twenty-three years ago, also resigned his charge last year and retired, with Mrs. Hamilton, to Canada, to the great loss of their many friends in Japan. The Canadian Church subsequently waived their right to appoint a missionary-bishop in his place, and asked that the House of Bishops in Japan should make the appointment, choosing a foreigner or a Japanese, as they thought best—the support for such missionary-bishop to come from Canada.

The House of Bishops consulted the diocese concerned and accepted the first-named of five nominees, whom the diocese put forward. This was Professor P. Sasaki, who has been connected with the Central Theological College at Ikebukuro for the past twenty-four years, and has been a prominent figure in Tokyo

diocese. Professor Sasaki visited England in 1922-23, and is well-known to many there and in Japan as a man of deep spirituality and a strong leader. Professor Sasaki is an Anglo-Catholic, but has taken a leading part in the somewhat restricted relations of the Nippon Sei Kokwai with the National Christian Council of Japan. It is good that he, like the other two Japanese Bishops of our Church, is apparently keen on maintaining cordial relations with that inter-denominational body, for never was it more necessary for Christians in Japan to stand shoulder to shoulder than in these critical times. Professor Sasaki is to be consecrated Bishop on July 25, at Nagoya. Prayers are asked on his behalf.

Another vacancy in the House of Bishops has recently occurred through the resignation of Bishop Lea of Kyushu on grounds of ill-health and for family reasons. The Kyushu mission has always been supported by the C.M.S., and in this case the Archbishop of Canterbury keeps the appointment of a new missionary-bishop if such is desired. Another great loss to the work of our Church has been the premature death of Dr. Tuesler, to whose fine vision and untiring energy the conception and the building up of St. Luke's International Medical Center are so largely due.

The Nippon Sei Kokwai itself continues to make progress in self-support and in other directions, and the supply of Japanese men workers of good standing is quite sufficient to give an ordained minister practically to every organized church. But the number of adult baptisms last year was again surprisingly small considering the number of our church workers and the extent of our work all over Japan proper and among the Japanese population in Taiwan and Manchukuo, and considering also the signs of vigor and ability in so many of our Japanese leaders. There is something wrong somewhere, not only in our own Church, but in the whole Christian movement in Japan, and the problem of constant "leakage" remains unsolved. In many churches the women Christians are by far the more stable and permanent element, though the supply of women-workers is quite inadequate.

The Triennial Synod approved the revision of certain parts of the Prayer Book, which is always a thorny subject. A committee had been at work for some years on various minor alterations and especially on the revision of the burial offices and on the provision

there and in other parts of the Prayer Book for the commemoration of the Blessed Dead. This was largely in response to a widespread feeling among Japanese Christians for a more definite remembrance, in our Church services, or at family worship, of those who have gone before and are now at rest with Christ in Paradise. The scruples, however, of those, who still object to prayers for the dead, were to be respected by making the using of all such prayers optional, but the prayers that have been drafted cannot be incorporated in the Prayer Book till they have been ratified at the next General Synod. Meanwhile they can be authorized for experimental use in any diocese by permission of the Bishop of that diocese.

Much the same course was taken with regard to the alterations in the prayers for the Emperor and Imperial Family, as recommended by the same committee—though in this case a special resolution was passed by the General Synod permitting at the discretion of the officiating minister the general use of the revised prayers, without waiting for their formal ratification three years hence.

There are some, like the writer of this article, who feel that our Church has made a grave mistake in giving way to the pressure of extreme nationalistic tendencies and in toning down such immemorially Christian phrases as "God save the King" and "King of kings and Lord of lords." It is not likely that even these revised prayers will meet the objections that have been raised by ultra-patriots, and two at least of the committee appointed to consider the question would have preferred to leave the prayers exactly as they were, except for altering the word used to denote the Emperor, so as to make it quite plain that we are not praying for the Throne as an institution, but for the personal living occupant of the Throne.

Nippon Kirisuto Kyokwai (Presbyterian-Reformed)

The trend of life in this strong Japanese communion has continued with little change from that of the year before. A deep interest in the theological foundations of the faith, particularly in Reformation Theology, has continued. The intense group conscious-

ness which has always characterized this church has continued unabated. In fact, many of the activities of the year seemed to have been designed to build up the ecclesiastical *morale* which had been threatened by the existence of a so-called "Catholic Movement" among the younger clergy.

Cooperating with four different missionary bodies, the church has long been vexed by the problem of Mission-Church relations. During the past year however, two missions, that of the Reformed Church in America and that of the Presbyterian Church in the U.S.A., have entered into closer relationships with the church, both of them in general being based upon a recognition of the responsibility of the Church for the evangelism of Japan and a flexible provision for the cooperation of missionaries in the church's program.

The outstanding event of the year was the Conference held in May at the Y.M.C.A. camp in Gotemba, which is given below as recorded by Rev. Boude C. Moore, of Kurume.

Nearly four hundred pastors, elders, and missionaries of the Nihon Kirisuto Kyokai met at Gotemba for the general conference of the Church held every ten years. They came not only from all over Japan proper but from Korea, Manchukuo, Singapore and California. It was an inspiring sight to see that great body of men and women devoted to the work of the coming of the Prince of peace. The Y.M.C.A. buildings were not large enough to hold the group and the hotels of Gotemba proper and the private homes in the vicinity were pressed into service. We were told that over one hundred and fifty applicants were turned away. This great group of people from every walk of life spent four days in earnest consideration of the many problems confronting the Church. There was a deep spirit of consecration throughout the meetings. From the early morning devotions at 6:30 A.M. to the closing hour of 9:30 P.M. the time was fully taken in earnest and well attended meetings lead by the best that the Church has in the way of leadership. Every phase of the Church's task was considered both as to faith and thought and as to practice.

The meetings opened with a series of lectures and reviews of present day thought and its relation to the Church's task. These showed the Church alive to the problems of the day and earnest in

consideration of these problems. There was evidently more thinking going on than is apparent to a casual observer. While the Nationalistic feeling was not lacking it was always tempered by the thought that the Christian message was the only hope of the Nation. The task of the Church was to instill its faith into the very life and thought of the Nation. The thought foremost in most of these lectures was that the present day thinking had to be colored and made anew by the Faith that is the Church's. While some might have wished for a more clear cut statement of some of the burning questions of the day, the Church as such seems sure of its own method of working from within rather than by a frontal attack. Though some might criticize a lack of clear cut opposition to some of the more pressing evils of the day, the Church is very moderate, considering the pressure it is under during these times. While there seemed to be no desire to take unnecessary issue with the present current of thought, still there was a sure and sound idealism working throughout all discussions.

From this the Conference turned its attention to the theological position of the Church. While much was presented in the way of review of theological teaching past and present in the world, the effort was in a brief way, to state the position of the Church in Japan. The Church as such having no clear-cut system of theology, the lectures and discussion were in the nature of personal observations. However it became evident that the theological question is being studied possibly more actively than in the Western Churches. The Church as yet does not seem ready to formulate its position in regard to these pressing questions. This portion of the conference closed with an appeal and demand that whatever might be said of various theologies, the Church must demand a New Birth as the result. That no mere thought would do unless it set men afire in Life. This seemed rather timely for the present situation in a Church which has gone rather deeply into speculation along theological lines.

The next series of hours were taken up with the evangelistic task of the Church, at home and abroad. This is possibly the first time that the Church has faced its task in its full implication. The missionary call to the Church was presented in a very powerful way by one of the deepest spiritual souls in the Church.

Taking the full address from the book of Acts it was probably the high point of the whole conference. The Church was brought face to face with the full implication of the missionary commission.

This presentation of the missionary call was a fine prelude to the consideration of the task as it confronts the Church today.

First the rural problems were presented. The fact that over half of the people in Japan compose the rural population almost wholly untouched was presented in a powerful way. Added to this was the mining population, the fisherman and the small shopkeepers and their help. As they proceeded with the call the task mounted in its implication. Special methods of rural work were taken up in several phases. There was no effort to confine the approach to any one method. The task is enormous, was the impression given from this series of speeches and discussions. The concrete as well as the abstract came before the group for consideration.

Next, the city had its turn for presenting its particular problems and challenge. The fact that in Tokyo where it is supposed that the Church is strongest, there are no less than six wards ranging in population from 115,000 to 330,000 in which the N.K.K. has no work at all. And in some of these *Ku* there is no Christian work of any kind being done. It was stated that Osaka and parts of Kobe were in a like state of neglect. The speaker gave due credit to the call of the rural field but also called attention to the crying need of some one doing work in these thickly populated areas of our cities. The factory population almost untouched was presented in all its needs.

The question was concluded with bold words "can this Church complete its task with its present strength." It was unanswerably patent that the Church could not do all that was pressing to be done. The call then went out to all present to seek strength from God, that this task could only be completed by divine power. It was an impressive session closing with fervent prayer for power to carry out the Church's commission.

The conference as a whole was a great success, but there were entirely too many addresses in proportion to the time allowed for general conference and prayer. Much duplication of word and thought could have been avoided by cutting the number of lectures in half and in taking the rest of each period for conference and

exchange of thought and experience by the general representatives. However it may be some time before we see real conferences in the Church.

The above mitigated against as strong a spiritual atmosphere and experience as might have been experienced if the meetings had been left open for mutual admonition and encouragement. While the meetings were rich in information they were lacking in inspirational opportunity. The leaders of the Church do not seem as yet to sense the value of bringing a group to face some fact and then letting the group find its own way to a rich experience of mutual and divine guidance.

Japan Methodist Church

CHARLES WHEELER IGLEHART

This church, together with all other Christian bodies, has worked during the past year under heavy handicaps.

The national mood is not one of humility or of the broken spirit that leads to the seeking of inner religious aids. Furthermore, Christianity is still to the multitudes a foreign faith, and as such is not now in especial favor.

The past year, too, has seen one disaster after another that taxed the energy and financial strength of the churches. The Hakodate fire, the typhoon disaster in Central Japan, and then the crop-failure in the North-East, all took their toll.

The Methodist Church in a peculiar degree has suffered from the ill health of its leaders during the past year. Bishop Akazawa, Rev. S. Yoshioka of the Board of Evangelism, Mr. S. Otani of the Board of Finance, and Miss T. Furuta of the Board of Women's Work were all incapacitated for part or all of the year. The organization of the church into eighteen districts, each with its pastor-superintendent responsible for administrative supervision has steadied the church, but, nevertheless this succession of strains has registered in the record of the year's work.

Another severe test has been the abrupt reduction in grants-in-aid from the cooperating missions. The plan requested by the

church and adopted by the missions was one of gradual diminution over a period of ten years, but instead, financial necessity has suddenly transferred to the shoulders of the church a large part of the burden. This has been met by sacrificial giving on the part of the members of the churches, and by rigid economies. The pastors, too, have paid into an emergency fund about ten thousand Yen, and many of them have accepted drastic cuts in salary. As a permanent policy the church authorities are now hesitating between the plan of reducing the ministerial numbers, and that of keeping all the pastors but asking them to share adversity by greatly reduced salaries.

The church is growing. Total membership rolls showed an increase; but what is more significant is the increase in resident members,—the inner, real strength of the church,—of about one thousand, or eight percent.

The baptisms during the year were somewhat over two thousand. Although this number is smaller than that of some previous years, and has given the church administrators a good deal of concern, a study of the individuals taken into the church shows that scarcely more than one tenth of them are students in the schools affiliated with the church, whereas frequently in past years one half of all accessions to the church have been from the students of these schools. Extremely important as student decisions in Christian schools are, still more essential to the permanent life of the church is the steady recruiting of new members from the society in which it is placed.

Notwithstanding all handicaps, the average weekly attendance at worship services has not fallen off,—though the prayer meeting seems to be slipping.

Good progress has been made in improvement of physical plant, six new church buildings and nine new parsonages having been added during the year.

There has been a disquieting falling off in membership and attendance of church schools. Teacher training, instruction literature and better equipment have never received more attention than at present, and yet the stream of those who come for religious education continues to ebb year by year; until now the number of pupils in the Sunday Schools is about the same as the total member-

ship of the church, hereas it was once almost double. This change is undoubtedly due to the unfavorable attitude toward Christianity felt and shown in so many primary schools, especially in the country, where the principal completely controls the habits of the children on Sundays as well as school days.

A similar tension is felt in the young people's societies throughout the church. Considerable promotional work is being done from headquarters, but there is no increase in membership.

Several trends are observable in the Japan Methodist Church. One is the emphasis on inner, individual experience. Dr. Price is giving his entire time to the development of the Oxford Group Movement in the local churches. This movement has taken from particularly in the Hokuriku and South Shinshu regions.

Another clear tendency is toward more definite programs of applied Christian service to the community. About one out of every three churches now operates a kindergarten, which links the church to the neighborhood. In rural communities the churches in increasing numbers are holding seasonal day nurseries for the over-worked farmer families. Rural Gospel Schools, too, have become very common, and the pastors are gaining experience in their operation. The organization and distribution of relief has been one of the major activities of the year, especially in the North-East.

In Sendai a four-day conference of pastors was held to study the specific problems of the people of this part of Japan, with a view to a more intelligent approach toward ministering to their material and spiritual needs. This marks a step forward in the deeper integration of the Christian church with Japanese society.

Perhaps the most pronounced trend has been that of colonial expansion. While not under-writing the political policies of the nation the church has shown a sense of mission to reach to the limits of the empire and beyond for the evangelization of the Japanese people. Saghalien, Korea, Manchukuo and Formosa have all seen recent increases in the number of pastors and churches, and their building programs are enlisting the support of the entire church constituency. In this as in many other areas of activity the newly organized Laymen's Association has taken a vigorous part.

In October the quadrennial General Conference will be held, and in preparation many problems of organization, function and

relationship are now up for study and possible revision. There is, however, throughout the church so genuine a unity of spirit that there is no apprehension of undue difficulty in effecting necessary changes in the church organism.

Kumiai Churches and the American Board Mission

FRANK CARY

One frequently sees vehicles thrown upon the flicker screen, but though the carriage is visibly making progress the wheels appear to be in reverse motion. One glancing at that section of our Japanese Christian world known as the Kumiai Body is reminded of this experience of the cinema goer.

Synchronized with the Kingdom of God Movement in its five year expanded form was a Special Evangelistic Campaign, a purely denominational effort. To carry the heavy expenses special funds were solicited and realized. Speakers were sent out for mass meetings, local associations were subsidized for evangelistic campaigns, meetings for prayer and mutual strengthening were fostered in convenient centers, and new churches were organized. After this campaign closed and evangelism went back into more normal channels, not dredged by the high power denominational machinery, the contrast was noticeable enough to be felt. Statistically the ratio of baptisms to membership has fallen, attendance at services is less, for mass meetings which raise averages are less frequent, and a surface view would indicate a "slump." Closer study of the situation would make clear the fact that though the wheels appear to be in reverse, the vehicle is still moving forward.

Two years ago the American Board found it necessary to cut down the funds used for the joint evangelistic work of the Board and the Kumiai Body. Consultation resulted in the adoption of a plan whereby funds in direct aid of the evangelistic work of the denomination, aside from the small sum used in the personal work of the missionaries, shall be eliminated in ten years. Adjustments have been made, and we are now half way through the second year

of this plan with several churches advanced upon the road to self-support, while new heights of sacrificial giving have been set by many pastors and laymen.

Two years ago the denomination was in lively debate over organization. The 1933 National Council adopted new standards for recognition of church status, established a bureau of pastoral supply, and set up a disability and pension system. These went into effect in 1934 and seem to be giving general satisfaction. The 1934 National Council was a very quiet affair, by contrast to the debates of 1933. Indications are that the meeting this autumn will emphasize spiritual rather than organizational matters.

Since 1921 the evangelistic missionaries (to use a technical word which fails to do justice to the spirit of other phases of the Mission's activity) have "joined hands" with the evangelistic Department of the denomination and have carried on their work under the direction of the Kumiai Board of fifteen Trustees reenforced by three Mission representatives. Negotiations are nearly complete for a frank placing of these missionaries directly in the hands of the denomination with no provision for missionary representation *as such* in the meetings of the Directors. This will not prevent the Japanese from electing missionaries as directors, but will invest the evangelistic missionaries as nearly as possible with the status of ministers of the denomination with no special rights or representation. The Board of Directors have voted to call one of the evangelistic missionaries to denominational headquarters, a purely Japanese project. Further, they are encouraging one missionary to establish a rural evangelistic center, and have pushed forward plans for another to be "manager" (the Japanese word) of a kindergarten-religious-educational center which has a natural expectation of developing into a church in the long future.

Matsuyama Shinonome Girls' School, a fully recognized institution in the government system which is developing experiments in the field of education, assumed the dignity of incorporation in March 1935. Baikwa Junior College for Women has assumed the support of Miss Edith Curtis who retains membership in the Mission though paid by the Osaka institution. Kobe College is entering into a similar arrangement with Dr. Isabelle MacCausland.

Kobe College has called to the specially created Vice-Presidency,

the Rev. H. Hatanaka, who retains the pastorate of Osaka Church while assuming heavy duties at the College. Before these lines appear in print President DeForest will have sailed on furlough leaving Mr. Hatanaka in full charge.

Doshisha University lost its president, Dr. Daikubara, an administrator of ability, through death in 1934. The new president, Dr. Hachiro Yuasa, has infused the institution with his spirit, and active plans for a more adequate university are being vigorously pushed. This year sees the 60th anniversary of the founding of the institution, and is being marked by special lectures and celebrations. Dr. Jerome Dwight Davis, of Yale University, was called over for a course of lectures in June. The Theological faculty is conducting a series of special studies at a convocation in July, while Dr. George Plympton, of the Amherst Trustees, will be present for the main anniversary celebration in October.

Both the Kumiai Body and the Japan Mission sent representatives to Peiping for the 75th anniversary of the founding of the American Board North China Mission, in May.

Plans for a thoroughgoing reorganization of the American Board Japan Mission have made considerable progress and should be ready for announcement by the end of the year.

Japan Baptist Church

ELMA R. THARP

A health growth of independence of spirit is especially evident in the work of the churches to supply funds for their own buildings. Farmers' Gospel Schools are growing in popularity; they evidently fill a real need. Nearly ten were held during the year, and in Kamaishi, Iwate Ken, one fishermen's school was held. At Rifu, near Sendai, over three and one half acres of land have been bought and are in use for experimental work in crop raising. Later, animal husbandry will be started. The believers themselves built the simple chapel, which is used for all kinds of community gatherings, besides the regular church services.

Another rural project, at Wadayama, is developing encouragingly, with both the pastor and the missionary pushing the project. One man gives full time to the making of *tofu*, the care of rabbits and other activities of the center. The waste of the *tofu* manufacture provides food for a goat recently bought. It is not too much to say that in general there is increasing interest in rural work in the denomination.

One feels also that there is a growing desire on the part of the churches to serve their communities. For instance, the little church at Agenosho in the Inland Sea field, with an active membership of twenty-one, has a daily kindergarten, has had a D.V.B.S., and twice during the year conducted day nurseries to care for the children during the busy season.

In 1933 a thorough reorganization of the Baptist Convention in Japan and the Baptist Mission (North) in Japan placed all of the work of the Mission within the Convention, whose Executive Board at once took full charge. This removed the possibility of confusion and duplication of effort incident to control by the Joint Committee and the Convention's Executive Committee. A further and most important step in the process of simplification and unification was taken last month when the work of the Woman's Board was placed within the Convention's purview.

The Japanese Scene

Current Japanese Magazines—Hachiko the Loyal Dog— Worship

W. L.

JAPANESE MAGAZINES have followed the general trends during the past three months which were described in a recent number of the *Quarterly*. There is still a swing away from the economics-centered discussions of recent years and toward religion and religious interests. A large increase in articles on "Liberalism" has been noticed in recent numbers, and the term "Liberalism" (*Jiyu shugi*) is often encountered. Whether this means that the pendulum is moving backward again, or not, it is too early to say, but it is well to remember in this respect that Japanese magazines and newspapers—as far as the censorship regulations permit—are miles ahead of the general conservative thought of the country. Religious and educational workers should not capitulate too easily to the prevailing moods of nationalism and dictatorship, or when the revival of Liberalism comes, they will find themselves outside the line of march.

The *zadankwai* (discussion or symposium method) continues to be the most popular treatment of modern problems—and more than anywhere else in the world today Japan seems intent upon viewing everything as a problem. However effective it may be proving in journalism, the discussion method has not yet been popularized and applied to group meetings. Most of the *zadankwai* articles, however, are stenographic reports of actual discussion meetings which were held under the auspices of the magazine in question. Below are some of the leading articles that have appeared in the June magazines and were recommended to the writer:

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IN "THE SERPENT" (*Serupan*), a comparatively new and moderately priced review which is appealing to the younger generation today, the leading article was by Retsu Kiyozawa on "Military Men in Practical Politics, as viewed from the Standpoint of Liberalism." It is a pointed and highly critical discussion of the modern Japanese situation. In the

"Central Review" (*Chuo Koron*) appeared a "Study of the Cleanup of Gangs" by Beiho Takashima, whose style is characterized by cool words and biting criticism. The extent to which Japan is ruled by "gangs" and "gangsters" although known in general to all residents in the country, is revealed by the recent attempts of the police authorities to put an end to their sway. Another article was by Seido Takatsu on "A Revelation of the Hito no Michi Kyodan" and is said to be a general introduction rather than a criticism.

In the "Age of Criticism" (*Keibo Jidai*) is a long special article entitled, "Who Disturbs the Peace of the Far East?—Real Facts about the Munitions Makers of Europe and America." It is said to contain a full account of the recent congressional investigations of this subject in the United States. The same subject is dealt with in a *danwa* or "table-talk" article in the "Economic Thoroughfare" (*Keizai Orai*). The article is entitled, "The Age of Armament Competition and the Next World War" and its contributors included military men, diplomats and critics of the war system. Another article in the same magazine was a lightly ironical discussion of the "Central Figures of the Financial World" which dealt with forty-nine individuals within the space of forty-nine pages.

"Progress" (*Shimpo*) contained an article by Shigeru Nijima on Leonardo da Vinci, in which he was eulogized as the all-around man of the Renaissance and the absence of all-around men in our present civilization deplored. The comparatively new intellectual magazine "*Kodo*" contained an article entitled "The Present Condition of the Christian Movement in Japan" by Professor Antei Hiyane of Aoyama Gakuin. The article seems to have been written for the benefit of the intelligent outsider, and ought to be of much practical benefit.

"Reconstruction" (*Kaizo*) contained two articles of special interest. One purporting to be written by a Chinese was called "A Chinese on the Place of Confucius in Modern China" and the other by Tokio Takeuchi was entitled, "Science becomes More Complex" and dealt with modern scientific advance. The "Literary Year" (*Bungei Shunju*) had a symposium on the rapidly advancing *inchiki* or "cunning" religions, and on the "Truth Movement" within Buddhism, which are said to be most suitable reading for all who want information concerning these problems.

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HACHIKO THE LOYAL DOG was for several years the outstanding figure in the dog world of Japan, and the chief point of interest at the great and crowded Shibuya Station, Tokyo. The beloved pet of Dr. Ueno, a professor of the Department of Agriculture of the Tokyo Imperial University, Hachiko formed the habit of going to the station daily to greet his master and return home with him.

Several years ago Dr. Ueno died, but Hachiko's loyalty was unabated. Every day he returned at his usual hour and waited patiently for his master, who never appeared. This he faithfully did until the day of his death at the age of thirteen on March 8th of this year. The progress of his illness was watched with absorbed interest by thousands, and his pictures appeared in the newspapers as he lay even at death on a bed of straw matting at the station entrance waiting for the return of his master.

Today there stands at the side entrance of the Station a life-size bronze statue of Hachiko, mounted on a stone pedestal four feet high and bearing the inscription in Chinese characters, "Hachiko, the Loyal Dog."

It is no uncommon sight to see school boys pause before this statue and doff their caps as they would before passing any sacred place. Tourists from the country have been seen bowing before the statue as before a shrine. Small dishes of rice have been placed there and money deposited in the small offering box. Sometimes the more sophisticated bystanders have been noticed to smile at the naivete of this recognition of the virtue of loyalty, but more often those who do not pay respect themselves appear to join in the feelings of those who do.

Hachiko was a native Japanese dog of the Akita breed, and the statue to his memory was erected through the efforts of Mr. Hiroshi Saito, chairman of the Society for the Preservation of the Japanese Dog, and there seems to be a rather widespread feeling—which is easily accounted for in these days of the overestimation of the Japanese Spirit—that such loyalty as that displayed by Hachiko is particularly a characteristic of the *Canis Japonicus*. In this respect it is interesting to compare similar incidents related by Albert Payson Terhune, the famous writer of collie stories, in an article published in the magazine "This Week." Canine loyalty, whether exhibited by Scotch collies, German police dogs, Japanese dogs, or just plain mongrels, is indisputably the same. In this field, at least, there should be no divisions of race or nation.

The story of Hachiko, we are told, will be written up and inserted in the new National Readers. We hope the story that appears there will do justice to the most noble instinct of one of man's most intelligent animal friends, and not be a paean in praise of nationalism.

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WORSHIP is a strange thing. As these school boys and visitors from the country took off their hats or clapped their hands in respect before the statue of Hachiko, what were they doing? Were they showing respect to the memory of a departed animal hero, as one might put flowers on a grave? Were they worshipping the abstract spirit of loyalty? Were they worshipping the spirit of Hachiko? One's Japanese friends—with a

commendable distaste for abstractions—would probably say that they were doing the latter.

One cannot say, however, that these Japanese friends were "worshipping the spirit of a dog" for, to tell the truth, we do not know what they mean by the concepts, "worship" or "spirit" or even, perhaps, "dog." Masses which are held in some girls' schools for the repose of the spirits of broken dolls, or of broken needles and thread, are disturbing to the self-assurance of a Westerner. Are such things to be explained under the categories of "worship," "sentimentality," or "propriety"? We know so little about the matter that we are inclined to think that this may be one of the spheres where "never the twain shall meet."

There is a great deal more hat doffing and bowing in Tokyo today than there was five or six years ago. The other day on the government electric line train which was passing between Harajuku and Yoyogi a student turned around just as the train was approximately opposite the Meiji Shrine, took off his cap and profoundly bowed. This act elicited no attention from the rest of the passengers, but was taken as a matter of course. No one, however, imitated him by repeating his act of respect, his companion in fact remaining with his face turned resolutely toward the opposite landscape.

The writer has never seen any acts of respect or reverence before that remembrance of the Shanghai "incident"—the bronze statue of the "Three Human Bombs." Several years ago these three young men were held up for national homage as examples of the pure and unsullied spirit of Nippon, and their act in "carrying through" their task in the face of death was magnified as a deed which was possible only in a land such as Nippon. Today, alas, their memories seem to have been forgotten, and excepting for a few neighborhood children who clamber over the elaborate stone foundation upon which the statue rests, none appear to do them homage!

News from Christian Japan

Reflections on the Nara House Party

E. GERTRUDE TWEEDIE

As I go back in thought to the Oxford Group House Party at the Nara Hotel from May 11th to the 13th, the words of the Psalmist seem to ring in my ears,—“He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul.” For such an experience it was for most, if not all of us, gathered in that beautiful quiet spot in the heart of nature—a real restoration of soul.

I had heard and read much about the work and method of the Oxford Group, but had not been able to attend any House Parties, excepting one last year when the Japanese language was used.

I went to this one with a clear conviction of God's guidance, also with much hope and expectancy for spiritual help that I felt I needed at the time.

The personnel was interesting. It ranged all the way from youth to old age. There were missionaries, both single and married, young and old, teachers and students, a diplomat's daughter, and a few visitors from other lands who were in Japan at the time.

Reasons for attending the House Party were expressed at the beginning. All were not alike, but were earnest and that note of sincerity characterized the meetings right through.

The quiet times, when we came face to face with God and our own hearts, when He helped us to see ourselves, in some measure as He sees us, and as others see us, when He made known in the stillness of His presence, His will and His way for us, and then gave grace and courage for confession and sharing with others, were perhaps the high spots in those days of soul restoration for many of us. To hear what others had to say about their convictions and victories, the power that had been released in them for spiritual adventure, was a tremendous help, and created an atmosphere of unity and fellowship in which all dividing lines disappeared.

The hours spent in Bible study were delightful. The emphasis put on Bible reading and a quiet time at the beginning of each day as a signpost of the God directed life, I took for granted.

During the Bible study hours lessons from the Old Testament as well the New, were not only inspiring, but heart searching and uplifting, as application was made to the individual and personal life. I think the one that stands out most clearly, that made the deepest impression on my memory and consciousness, was the one on Gethsemane and the Cross, and that the Cross is to be borne after Christ in each individual life. Are we standing with Him against the criticism and compromise, the scoffing and scorn of the world? No one could be in contact with the Group long without knowing where they stand in regard to the Cross of Christ. It impressed me as being the very centre of their teaching and experience.

The fact of sin in the life separating us from God, and from each other was made very prominent. If ignored we can have no living experience of the crucified and living Lord.

I want to say in closing, that I only wish that those who are really in sympathy with the Group movement but hesitate to fall in line, and that others who are opposed and stand aloof would attend a House Party in order to get some first-hand knowledge of what it all means for the individual, for the church and society.

Kagawa Thrills Audiences in Australia

From Australia, where Toyohiko Kagawa is now engaged in a series of meetings, come reports of the welcome which he is receiving from the Christians of the Antipodes. Below are appended some stray notes which have come by way of friends, to Japan. Dr. Kagawa and his party expect to return to Japan in August.

One who heard Dr. Kagawa in Sydney, says, "He has the magical power of instantly winning hearts and of dissipating prejudices, but as a speaker of English he is somewhat difficult to follow. His knowledge of our vocabulary is extensive. His quick speech, clipped syllables, and unusual accent are, however, not ours, and at first one misses words. Still, his thought is so clear and his theme so connected that in spite of odd words missed, his meaning is never in doubt. He has one theme—the power of love. This he applies to economic, social, ethical, national, international and private life. Sydney will never forget Kagawa."

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Of his use of English, Kagawa said to a reporter: "When I am at all tired my English gets very bad indeed," and continued, "Last night, speaking on the platform in the Adelaide Town Hall, I was very bad—in fact, I was terrible."

of chapters in his novels had led to readers being turned to God, and for twopence the whole of the New Testament in Japanese could be obtained. More than half the Buddhist priests possessed copies. They read them. He appealed to Christians in Australia to read theirs.

In an appeal to spread the Bible through the East, Dr. Kagawa said the testimony of the great Book needed to be written in the hearts of the people. He pleaded for the principles of the Sermon on the Mount to be applied in industry and economics.

"Until those principles become part of our very life, we shall suffer," he said. "The reason we have depression, unemployment, is that we don't put the Sermon on the Mount into practice. Take the New Testament seriously and we shall have the right sort of revolution in human affairs. In this week, when the Passion of Christ is commemorated, I invite you to take its message seriously, and to be prepared to suffer yourselves for the cause of Christ."

On the same pages of the Australian newspapers which give so much space to Kagawa we find interesting accounts of the presence of the Japanese warships, with three Imperial princes aboard. Also of a group of Japanese business men—a Trade Commission. Also a round-the-world group of newspaper men. General Evangeline Booth is also on a tour of Australia.

Kagawa wrote a poem of welcome to his countrymen on the warships. It was photographed and printed with the translation.

On the same page with an account of the welcome to the Japanese naval men, Kagawa is quoted as saying: "I want to emphasize that the people of Japan are not militaristic. They all want peace—the Emperor wants peace. Of course we have militarists, the same as other nations. But, they are like the mosquitoes and the rats in the house. They are not the masters of the house, though they do keep us awake nights."

He continued: "I want to emphasize that Japan has no warlike intentions towards Australia. We only want friendliness and cooperation, and Mr. Latham's visit was a big help in this respect. Britain has been our ally for two decades, and we want to continue as allies."

"At the same time I would like to make a special appeal to Australians to try to understand Japan's position. We have only a small area of country, and we are the only yellow race which still has independence. We feel a little lonely, and we do not want Western nations to gain domination of any more of the East than they do now. That is what is meant when we talk about a 'Monroe doctrine' for the East."

"My personal view is that the League of Nations is not as great an instrument for peace as it should be," he ventured. "It is too much concerned with politics—the diameter of cannon and so on—than with ethical and economic problems."

Dr. Kagawa likes Australia and its people. He said that much of the country through which he had passed in the train yesterday reminded him of the middle west of America.

Federation Program Features Healing

BY THE SECRETARY

The thirty-fourth annual meeting of the Federation of Christian Missions will convene in the Karuizawa Auditorium on Friday morning, August 2nd, at 9:00 o'clock, and adjourn with the morning Union Worship service Sunday, August 4th.

The theme of the meeting this year will be "The Ministry of Healing," and an attempt has been made to secure papers from experts on the physical, mental and spiritual elements present in the service of healing as conducted by the various Christian agencies at work in this field. Although medical missions have been a type of service not largely developed in Japan, yet because it is increasingly obvious that body, mind and spirit must be ministered to as a whole in any adequate gospel for the modern world, the program committee of the Federation's executive body decided to follow this challenging theme in this year's annual meeting.

The program of the three days is announced as follows:—

FRIDAY, AUGUST 2ND.

Day's Theme: The Need of the Ministry of Healing

9:00- 9:20—Opening Devotions.

9:20- 9:40—Roll call, welcome to Fraternal delegates and guests.

9:40-10:00—Secretary's and Treasurer's reports.

10:00-11:15—Business: Reports of standing committees and representatives.

11:20-12:00—Devotional Address: Dr. W. J. M. Cragg, of Kwansei Gakuin.

2:00- 4:30—Brief Devotions.

Papers and Discussion:—

"The Need of the Spiritual Element in Healing," Dr. John P. Hubbard.

"The Need of General Health Education," Dr. K. Nozu, Tokyo City Public Health Bureau.

"The Field for Social Service,"—Miss Helen M. Shipp.

"The Work of the Medical Cooperatives," Rev. R. D. McCoy.

7:45- 9:00—Annual reception, at Karuizawa Auditorium

Messages from fraternal delegates and guests.

SATURDAY, AUGUST 3RD.

Day's Theme: Means and Methods of Healing

9:00- 9:15—Devotions.

9:15-11:15—Papers and Discussion, under leadership of Miss Christine M. Nuno, with paper on "The Ministry of Nursing and its place in Christian Institutions."

"The Place of the Christian Hospital," Dr. Herbert Bowles.

"The Treatment of Tuberculosis," Dr. R. K. Start.

"The Ministry of Spiritual Healing," Dr. McLaren of Korea.

11:20-12:00—Devotional Address: Dr. W. J. M. Cragg.

2:00- 5:30—Brief Devotions.

Business: Reports of Committee on Future Status of the Federation, of Nominating committee, etc.

7:45- 8:30—Final Reports, discussion, and elections.

8:30- 9:00—Holy Communion—Dr. W. J. M. Cragg, officiating.

SUNDAY, AUGUST 4TH.

7:00- 7:45—Sunrise Devotions.

10:30—Union Worship Service—

Sermon by Mr. G. S. Phelps.

Memorial Service—Dr. A. Oltmans, Necrologist.

Adjournment.

Three Significant Books in Japanese

The Library of Christian Thought and Life have just published three books on religious subjects which should be of interest to all who are concerned about the progress of Christian literature in Japan. They are: "God and Economic Problems" by Professor S. Oda of the Aoyama Gakuin Department of Economics, "An Introduction to Christian Ethics" by Professor S. Otsuka of Doshisha, and "the Fundamental Problems of Christology" by Professor Y. Kumamoto of the Nippon Theological Seminary, Tokyo.

God and Economic Problems by Professor Oda is just off the press and I would commend it to all who are trying to deal constructively with one of the most baffling problems confronting thoughtful people in Japan today. Many of us may not be qualified to discuss these highly complex problems effectively; it is therefore a great satisfaction to know that a small volume, written by a Christian who is a specialist in that field, is

now available. The three main divisions of the book are: (a) The Interdependence of Christianity and Economics; (b) A Christian Critique of Economics; and (c) The Building Up of a Christian Economic Society.

Professor Otsuka's book, *An Introduction to Christian Ethics* was published in February. Reviewers and critics have given it one of the heartiest and most general receptions offered to a book on Christianity in recent years. It is a book that promises to make history in the literary annals of Japanese Christianity. Long and highly commendatory reviews have appeared in all the Christian journals of any importance, as well as in at least two of the leading metropolitan dailies. To read these reviews is to realize that Prof. Otsuka's book is epoch-making.

Here are brief excerpts from the reviews of three leading Christian scholars. Says one: "It is a highly significant work of scholarship in a field hitherto little traversed by Japanese . . . And while there are bound to be differences of opinion on subjects of such fundamental importance, no one can fail to acknowledge the distinguished merit of the scholarship which offers us this interpretation of Christian morality." Says another: "It is the first systematic study by Japanese in this field, the fruit of twenty years of study and reflection. It is a treasure at the end of a long and scholarly journey, and it marks a new era in Japanese Christian scholarship." Still another: "This is a book of the first class, the kind that will be acknowledged and highly valued not only in theological circles but in the general world of scholarship as well."

The Fundamental Problems of Christology by Professor Kumamoto was published about six months ago, and has been hailed by reviewers as evidence that Japanese Christian scholarship has achieved commendable maturity and can take its place with that of the Western Church. Its reception by the public in these first few months of its appearance has been very encouraging. The Fukuin Shimpō, in a long review, says: "While the book is small it is extremely rich in content. It discusses the problems before it in a clear and brilliant manner. As a positive treatment of the subject of Christology, we know of no book that excels it."

All three books are of substantial size but moderate price. The first contains 250 pages and sells for ¥1.20. *An Introduction to Christian Ethics* contains 630 pages but sells for only ¥5.00. Professor Kumamoto's book is 244 pages in length and sells for ¥1.20. The success of such books as these is evidence of the general interest in religious literature that obtains everywhere in Japan today. Their circulation is wide, not only among Christians, but among the larger group of intelligent people throughout the country.

Temperance, Purity, Peace, Suffrage, Discussed By Christian Women of Japan

GERTRUDE RYDER

The 44th Annual Convention of the Japan National W.C.T.U. was held in the new Kokaido, at Hamamatsu City, from April 2nd to 5th, 1935. The city, the building, and most of the weather, were ideal for a meeting of this kind.

Mrs. Chiyo Kozaki, the President, in her address recounted, among many accomplishments, the sending of a delegate to the World's W.C.T.U. Convention in Stockholm, in July 1934; to the London World's Temperance Convention, in July 1934; to the Pan-Pacific Woman's Society meeting held in Hawaii, in August 1934, and that our own Mrs. Gauntlett was elected President of that Society. She also recounted that the first ten years of intensive effort to place temperance literature in all the 27,000 Primary schools of Japan, had just successfully closed: that the Home Department had decided upon the closing of the licensed houses of ill-fame, and that some of the places had already been closed: and that the Life of Madame Yajima, written by her niece, Mrs. Kubushiro, had been published and put on sale.

Miss Azuma Moriya, head of the Temperance Department, reported the placing of temperance literature in the Primary Schools of the country: she reported the effort to raise from 21 years to 25 years the prohibition to drink liquor. If this could become law, it would take liquor from the College boys and from boys in Army training.

But Temperance members of the Diet who want to present such a bill say it is impossible to do it at the present time, and that public opinion must first be educated. One great effort this year, therefore, is the free and profuse distribution of literature, especially the monthly "Kinshu Shimbun" published by the Temperance League. Each circle was urged to take at least 100 copies a month. Other work for adults include the effort to secure a "sake-less" September 1st, anniversary of the great earthquake, and "sake-less" holidays, like January 1st. Miss Moriya urged the spread of temperance work to the country places, believing that conditions in the Tohoku, for instance, would not be so bad if the drinking of "sake" could be stopped. It is said that the drinking of "sake" is heavier per capita in the Tohoku than in any other part of Japan. Miss Moriya reported 53 Loyal Temperance Legions, and stressed the importance of work for children. She urged that each Circle organize a L.T.L. and work by monthly meetings, wide distribution of the L.T.L. magazine

"Shonen Shimpō," and by lecture meetings. She suggested that No. 450 in the Hymnal be used as the young people's hymn, and urged that temperance work be done in the Sunday-schools and Primary schools, and that in all temperance work the help of the local Young Men's and Young women's "Dan" be enlisted. It was voted to hold a Children's workers' Conference, perhaps in August of this year.

The "*Haisho Renmei*" was a co-operative effort of the Men's Purity League and the Purity Department of the W.C.T.U. to raise money for, and to carry on a campaign for the abolition of licensed houses of illfame. The campaign, after years of hard labor, has resulted in an order for abolition from the Home Department, and some houses have already been closed. But there is strong opposition by the keepers of the houses, and there is still much to be done to accomplish the end in view. For this reason, Miss Utako Hayashi of Osaka, urged that at least 500, and if possible, 1000 telegrams from individuals and from circles of the W.C.T.U. be sent to the Home Minister between April 16-20, urging the closing of the houses. (Such a telegram was sent from our Kwansai Circle). The "*Haisho Renmei*" as such is about to be discontinued, but the "*Junketsu Renmei*" is to study and to fight immorality wherever found, including concubinage, and to work for public purity. Mrs. Kubushiro plans to go to America to study ways and means of handling this problem which will be acute after the closing of the licensed houses. Two special guests at the convention were Mr. Matsumiya, head of the "*Haisho Remmei*," who came especially to thank the W.C.T.U. for their cooperation, and Mr. Tagawa, who came to appeal for co-operation in the "*Junketsu Remmei*," which is already organized.

Mrs. Gauntlett, head of the Peace Department, reported 23 Peace Societies, and regrets a general lack of interest in peace. She has spoken at many meetings, sent a peace message to the World's W.C.T.U. Convention, published English pamphlets upon the work of Madam Yajima, of Miss Utako Hayashi, and of Madam Yoshioka, in their efforts for peace. She worked for peace and good-will at the Pan-Pacific Woman's Meeting at Hawaii. Mrs. Gauntlett received a medal for her work for peace from the World's Red Cross meeting in Tokyo in the autumn of 1934. She sent out 600 copies of peace messages at Christmas and Easter times. On January 25th, 1935, she gave a 5-minute speech for peace over the International radio, for which she received great commendation: she has sent 700 peace letters to foreign countries, as well as 6 cablegrams. Mrs. Gauntlett urges renewed and continual prayer, and special prayer on the 11th of each month, with a special prayer effort in mass meetings on November 11th, of each year. She also urges the appointment of a committee in each Circle to work for peace through lecture meetings, union with other organizations in meetings for prayer and effort, teaching

the special peace songs for adults and children (sent out by the Headquarters), and teaching children in the Sunday schools and in the homes, goodwill to all foreigners. She also urges the organization of "Children's Friendship Leagues" to inculcate friendship for the children of the world, interest in the children of other countries, prayer for children of other countries. This new organization is well planned already with a button for members.

The Social work of the W.C.T.U. which began with the single Rescue Home in Okubo, Tokyo, opened about 45 years ago, has now grown to ten institutions, carried on by individuals or districts as the case may be. They help women, soldiers, the poor in slums, or would-be suicides. The Hokkaido District is feeling the urge to open a "Home" there. These are all a work of faith, for finances are always a problem to manage. There is no help financially from Headquarters.

While the Suffrage Movement is associated with the National W.C.T.U. it has its own organization and budget. This year was the Sixth Annual meeting of the Movement. The entire membership is 3279. That the subject is attracting attention as the years go by, is evidenced by the following statement. Several years ago in Tokyo, 85 pastors were invited to a meeting to discuss the subject of Woman's Suffrage, but only one pastor accepted. Last year, however, another attempt was made, and out of 100 pastors invited, 29 accepted. The women were urged, though they could not yet vote, to interest themselves in public welfare, and the improvement of conditions in their respective towns, so that they may be prepared to use the ballot wisely when it comes to them.

Mrs. Olds of Okayama, has been able to lead the way in sex-education. She reported many meetings for mothers, and conferences, and her trip into Korea and Manchukuo to help begin work there. She feels that great stress must be made with the mothers who must be responsible for the education of their children. She exhibited and sold a good assortment of books and pamphlets on her special subject.

Movements in Christian Literature

L. L. SHAW

The present day reading of the Japanese public shows a decided swing away from sociology and political economy toward religion, philosophy and morality. This means that youth, while still closely watching experiments in government such as those in facist Italy and communist Russia, has

discovered flaws in both extremes and at present prefers the middle way. It also shows that the struggle of all nations toward economic security for their own people causes uncertainty and tension which is reflected in a desire for spiritual aid and comfort to uphold one in these difficult times.

So it comes to pass that almost double the number of Bibles, and books dealing with the Bible and the devotional life, have been sold in the past six months.

Even in the theatrical world movies have appeared giving the life of great religious saints, talks have been given over the radio on religion, to which thousands eagerly listen, shrines are being renovated and revered more than ever, and both old and new religions claim many new adherents.

Many scholarly books are now appearing from Japanese clergy which attract the attention of educated Japanese and that is excellent but there is a great dearth of the more popular type of Christian literature. Christian books for boys and books for women and children are urgently needed and all Christian schools and colleges should encourage young writers and turn the attention of embryo authors to this great and promising field.

The C.L.S. series of Bible picture books for children has had remarkable success, nearly twelve thousand having been sold already. The new books in this popular series are now being prepared and will soon be on sale.

In addition C.L.S. is also preparing a larger book is *katakana* for smaller children. The pictures are now being drawn for this and they will make a very charming Bible picture book for pre-school age children. This book will meet a long felt need and if it is as successful as the others it will be the beginning of a new series for little tots.

A new venture of the Society is the monthly issue of the Bulletin. This goes to each church and preaching place, to every Christian worker and to all specially interested in Christian literature, over nine thousand going out each month.

In the Bulletin are notices of all new books and some special feature is emphasized each month such as *biography*, when a full list is given not only of C.L.S. publications but also those of other publishers. It is a great aid to all pastors and churches and helps to keep them informed as to what Christian literature is available.

New C.L.S. Publications

Helen Keller Jijo-Den.

(Autobiography of Helen Keller)

138 pp. Price .50 sen Postage06 sen

Professor Iwahashi hopes that Miss Keller will visit Japan this year and in order to prepare for her arrival this new translation has been made. The style is interesting and the book is very attractive.

This remarkable story of one who conquered such tremendous handicaps and helped to bring light and hope and victory to those in darkness should be in every church and Sunday School library. A splendid book to give to invalids and to non-Christians as it shows the victory of faith.

Tenshi no Shuki (Diary of an Angel) by K. Matsuno.

300 pp. Price 1.00 Postage08 sen

Dr. Matsuno, the writer of this book needs no introduction as he is well known to all readers of the Quarterly. In this book he has gathered up many anecdotes about well known Christians that give humorous and interesting side lights on character and life.

REPRINTS:

A Text Book of Colloquial Japanese (By Dr. Lange and Dr. Noss)

Dr. Lange was professor of German in the Imperial University and wrote this text book in German. Dr. Noss revised it and prepared it for English speaking students.

This book has been the friend and guide of many into the intricacies of the Japanese language and has been so constantly called for that a new edition was demanded.

This new revised edition has 588 pp. in Romaji and 62 pp. in Japanese.

650 pp. Price ¥6.00 (formerly ¥7.50) Postage..... .22 sen

Seija Damien (Damien, Apostle to the Lepers) by Rev. T. Komuro.

188 pp. Price ¥1.00 Postage..... .08 sen

"Damien became physician of their souls and bodies, their magistrate, teacher, carpenter, gardener, cook, and even grave-digger at need. In 1885 the malady appeared in him yet he continued unabated his heroic labours till near his death in 1889."

We are continually asked for books for boys. Such a story as this should be read by all boys for the heroism shown in Damien's life will fire their ambition and stir them to give their lives to some great cause.

Book Reviews

FORERUNNERS OF A NEW AGE. Basil Mathews, *International Missionary Council, New York, 1935.*

PARTNERS IN THE EXPANDING CHURCH. Warnshuis and Strong, *International Missionary Council, New York, 1934.*

These two valuable booklets have recently been added by the International Missionary Council to what, to avoid unhappy connotations for some, we should like to call the literature of "re-seeing missions." Certainly, in the case of these two documents, the revised terminology is appropriate, for they both represent earnest attempts realistically to envision the task of missions as it is.

"Forerunners of a New Age" represents the thinking of a group which gathered at Newark, N. J. at St. Andrew's-tide, 1934. The group was composed of leaders of theological education in North America, representatives of many missionary boards from the same geographical area and a few individuals competent to speak for, though not technically representing European boards, and a small sprinkling of missionaries from the fields. It was an unusually representative group for the field covered, its major weakness lying in the fact that the missionaries were those at hand, while no national representative was present to speak for the lands considered. Carefully prepared papers (of which a list with authors is unfortunately not given) had been circulated before the sessions, and the time of gathering was chiefly given to discussion. There were no findings, and the reporting of the thought of the group was committed to the brilliant pen of Dr. Basil Mathews. The result is a highly readable and stimulating document, even if one member of the group later remarked that he could not recall just when certain angles reported entered into the discussions. The brilliant and authoritative mind of Dr. Mathews guarantees accuracy, and adds tremendous stimulation.

The statement is one from those "who believe supremely that in Christianity is the world's one hope," but it opens with a realistic facing of the present day challenge of our era. "It is an era in which.....the Christian denominational forces must co-operate or perish before the titanic impact of the forces of neo-paganism.....embodied today in the totalitarian nation-state and in economic materialism. It is an era in

which nationalism has swiftly quickened the new Christian communities of the East into self-conscious national identity." In the face of such a situation, the document goes on to a study of the training of Christian workers in mission lands, gathering up a wealth of suggestion from many fields as to methods of such training. Following a brief review of the great ethnic faiths and the religious functions of their ministries, it is suggested that the unique functions of the Christian ministry are two; the pastoral function, and the leadership of corporate worship. Those in contact with these ethnic religions as they are developing, may put a large question mark, extending in both directions, at this point. Throughout, the document is marked by a readiness to face facts and conditions, and adapt methods to these facts and conditions that the aims of the Christian ministry may be achieved. Thus the needs of workers of various grades of schooling are acknowledged and three general grades are suggested; the necessity of a considerable force of lay workers if the tremendous task of Christian evangelism is to be handled in any adequate degree, is recognized and plans for the development of such a force considered; a broadening of the methods of religious training to bring Christian workers into contact with 'the three hundred and sixty degrees of human life' is approved.

The document has a distinct mind-set for union in the training of religious leaders in mission lands. The possibilities are explored and affirmed, the necessity is emphasized, and in this point the statement comes nearer to issuing a categorical imperative to the Christians of the younger churches than in any other regard. One wonders, as one's eye travels over the rather extended list of presidents and teachers in numerous and competing denominational seminaries at home, if we have here a bit of wishful thinking, as well as reasoned advice based on the 'error' method. Undoubtedly the advice is good; even though it must be realistically applied.

In brief, "Forerunners of a New Age," for whatever reason the title was chosen, is a source book of present methods in the training of Christian workers that has value, and is also a mine of inspiration and suggesting as to new methods, withal most readably set down.

"Partners in the Expanding Church" is a compilation by A. L. Warnshuis and Esther Strong covering up-to-the-year developments in the relationships between the older and the younger churches. It begins with an optimistic note in the midst of a realistic facing of the world situation: "The greatest days of the world mission of Christianity are beginning to appear." Four chapter headings summarize in succinct form the contents of the pamphlet: Growing Independence in the Younger Churches, Increasing Self-Support, Changing Place and Function of Foreign Missionaries, Progress of Adjustment of Organizational Relationships

between Younger and Older Churches. Under these general headings, following usually a denominational arrangement, are grouped the most recent facts from the various mission fields of the world.

It is a matter of regret that such a large majority of the quotations must be taken from missionary sources, but in all probability the material along these lines available from the pens of national leaders is extremely limited; another proof, perhaps, that the missionary group is really thinking ahead in these lines. In the various statements, one catches, at times, the note of complete withdrawal from the missionary task on the part of some group, but these cases are rare. Rather the sending boards and churches seem eagerly to be studying the situation to discover in what new ways representatives of Western lands may co-operate in the building of the Kingdom in the lands of the younger churches. And this is well, for at such a time of change, false trails often beckon.

The reviewer welcomes in this connection, the quotation from Dr. Latourette (pp. 38-39) as to the dangers of starving out the indigenous *church* in our eagerness to find new projects and ways of work. "Dr. Latourette.....says that he believes it would be wise missionary strategy to concentrate the efforts of the foreigner not upon the institutions and movements which are the offspring of the church but upon the church itself. He would seek to inspire the church to undertake such enterprises as schools and hospitals and use all his efforts to develop a church strong enough materially and spiritually to undertake such work. He feels that it is at this point that the foreign missionary movement has come nearest to failure. As a result a gulf has arisen between the younger churches and the mission supported Christian institutions. 'In our zeal to help great peoples in the throes of their transition,' he says, 'we have come dangerously near to starving the one institution which can permanently be the source of fresh movements and impulses.'" One feels that this needs pondering, not alone in our development of new projects—such as the rural—in Japan today, but also in connection with the powerful "city-centric, institution-centric" tendency in missionary service in Japan today.

One outstanding impression received from this up-to-the-year summary is that "Jerusalem, 1928" did not so much originate as discover. From many corners of the earth come bits of evidence to show that the new day in missions, the era of new relationships, was already on the way; that the new philosophy of missions was already in operation in many of the lands of the younger churches, and that the function of "Jerusalem, 1928" was to bring it to self-consciousness, and to the knowledge of the sending churches.

Both of these documents are worthy of careful study by anyone interested in the development of the missionary movement. Both are well done as to format, almost free of typographical errors (we noted but one,

in the name of Dr. Pickett, on page 16 of "Forerunners"), and happily both carry what is generally omitted in pamphlets and even in larger books, a serviceable index.

ROBERT S. SPENCER

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE. Archibald G. Baker—Willett, Clark and Co., Chicago, 1934. Pp. 322 inc. Index.

From a background of missionary service in Latin America, supplemented by fairly recent travel in the Far East, Dr. Baker, associate professor of missions at the University of Chicago, has in this volume placed the world mission of the Christian church in its true, but to some, novel setting: amid the social sciences. Released from its traditional theological background, it is viewed in the long perspective of the interplay of world forces which have through the years been operative and which in our day are at work on the comparatively new basis of interrelated interests and activities coextensive with the planet.

Religion is frankly and consistently viewed as a phase of cultural development, missions being considered one aspect of a more general process of culture interpenetration. "What actually takes place," asks the author, "when one religion and culture plays upon another?" In the study of that process may be found, Dr. Baker is convinced, a more reliable philosophy of missions, and an answer to many of the questions which are being raised concerning the nature and legitimacy of the missionary enterprise.

Following a rapid historical review of the development of the seven cultural centers—relatively isolated from each other up to the year 1492—which is followed by a detailed sketch of the overflow of European culture during the next four centuries across hitherto forbidden barriers, Dr. Baker presents a close-up of the process of cultural transfusion from the west into the east, resulting in a large variety of attitudes, some fortunate, others less so. It is a vivid and true picture.

A second third of the volume is taken up with a fine study of problems involved in remaking personality, society and culture. The missionary is seen at work amid the disintegrations which are bound to ensue upon cultural exchanges, to be followed in turn by reintegrations to be sought and consciously controlled where personalities take higher forms and cultures are remade. Jesus Christ as the new center of reference in the reconditioned pattern is forcefully and suggestively presented.

The closing part of the book—"Toward a Philosophy of Missions"—runs deep and strong. "Whatever the Power that shapes our ends, that Power is working in cooperative partnership with men; and in so far as men come to see their place in this unfolding drama, they rightly come into conscious experience of such cooperation, which mystic sense is the essence of religion." "Religion is man's effort to transcend his actual attainments and to capitalize the immanent potentialities of the creative process which has produced him and for whose outcome he now shares a true responsibility. It arises from his dissatisfaction with the actual; it is expressed in his projection of the ideal. It is grounded upon faith in the possibilities inherent in the universe, and the further faith that his efforts to use these resources so as to remake the actual after the model of the ideal will not be unrewarded." "The abiding and all-inclusive objective of missions is then the development of personality to its highest possibilities, the building of a more perfect form of society, and the enhancing of the values of life as these find expression in a world culture.....One who holds the philosophy of the creative process with sufficient conviction to make it the *religion* of his life finds therein adequate vindication for that type of work which is in keeping with such a philosophy—although not necessarily all forms of missionary activity. The enterprise of Christian missions gets its ultimate vindication from the fact that it is seen to be rooted in the eternal nature of things. Missions of this type are supported by the same kind of vindication as is given to the conquest of disease or the abolition of ignorance."

As a fresh and stimulating approach to the Christian mission it would be difficult to find a more thorough-going treatise than this. To be sure, many will miss the familiar language of the usual discussion in this field; rather in its place they will be confronted by the technical educational *lingo* of the classroom,—“stimulus-response circuits,” and the like. S-R bonds are diagrammed. Be it said that beneath this detailed analysis and study is a wealth of material and suggestion which will repay intensive work. Some may also sense a lack of warmth in the discussion. However, to see the author through to his conclusion is to experience the discovery of renewed conviction as to the worth and dignity of the mission enterprise with its primacy of human welfare.

R. H. FISHER

CHRIST AND COMMUNISM. Stanley Jones. Hodder and Stoughton, London, 1935, 5/. (Published in the United States by Abingdon Press, N.Y., under the title, "*Christ's Alternative to Communism*," price \$2.00).

In this book we have a clear word of prophecy to our generation. And it comes with all the more force from one whom we have tended to regard as a great modern evangelist rather than a prophet of the times. But E. Stanley Jones has always had a sound instinct for reality. This was evidenced when he set himself to shorten his theological line and to concentrate on the defence and promotion of the central realities of the Christian religion as verified in experience. This same sense of reality was apparent in Dr. Jones' appreciative but judicial attitude toward his great contemporary in India, Mahatma Gandhi. It appeared again in his detached attitude to and objective appraisal of the Laymens' Missionary Report. While in the United States last year he declared repeatedly that it was a race between Christ and Communism in Asia. Now he has been led to visit Russia and to study Communism with a large and representative group at his asram in India. And his considered judgment is that it is a race between Christ and Communism in Europe and America also, a race to be decided in this generation or the next at the latest. Such is the critical issue which faces Christendom and presses for a solution.

Dr. Jones believes that the crisis is evident in the crumbling of our present society based on capitalism, compartmentalism and competition. With the particular form of cooperation represented in Marxian Communism exception is taken at numerous points, but its material advances are recognized and its passion for humanity is frankly acknowledged. Hitherto Russian Communism has not succeeded in producing a material prosperity to make the proletariat of the world dissatisfied with capitalism and cornered plenty of money and restricted abundance of goods. But the moment Russia can exhibit a higher living standard than other countries based on rival systems, the awakening of the proletariat will come. And it may be a disturbing time, not only for those with large stakes in the present order but for disinterested people (if there can be such) who do not welcome change for its own sake. Meanwhile the time required for Communism to demonstrate its superior producing power and sharing spirit is just the time left to rouse Christendom to put forth its alternative, if it has one.

Of course Dr. Jones believes that Christianity has the alternative, not merely as a substitute ideal but a superior conception. However, this is not to be found in evangelism alone—rescuing individuals from an unchristian system while leaving the system to enslave others and generations yet unborn. Stanley Jones is clear at the point where so many good Christians seem to be in a fog today. He has not lost his

way and is not seeking to recover a lost sense of direction by turning in upon himself. He is convinced that society must be saved, that the social order must be "changed," to use the latest terminology. If we may say so, Christ of the Indian Road and the Round Table must become Christ of the Social Organism, whatever that may involve.

Our prophet on the watch-tower in India finds the alternative to Communism in the Christian conception of the Kingdom of God *and* in the program which Jesus announced at Nazareth. With his customary expository method, characteristic and sometimes ingenious exegesis, wealth of apt illustrations drawn from a wide field in India and beyond, brilliant aphorisms and a genius for incisive statement, Dr. Jones analyzes Jesus' sermon at Nazareth in terms of modern conditions and problems,—good news to the economically disinherited, the socially and politically disinherited, the physically disinherited and the morally and spiritually disinherited.

At the close of the European War this reviewer came to the conviction that it was time for the Church to go beyond the passing of resolutions on social problems and the formulation of Social Creeds, valuable as these are in arousing attention, creating interest and educating public opinion. Sooner or later the Church must boldly set forth certain minimum requirements of a just society, a Christian Social Order, such as minimum wages and maximum profits etc., etc. But since then the problem has become doubly acute, due to over-production on the one hand and unemployment on the other. Any program now must be based on the fact that we have or are reaching the era of economic abundance, due to the discoveries of science and the inventions of technology. Dr. Horton in his "Realistic Theology" insists on a realistic plan of salvation, and suggests that Major C. H. Douglas's "Social Credit" plan be made the starting point in the Church's program for social salvation.

Stanley Jones also has his program:—1. Beginning with the individual, right now, 2. Forming groups for the practice and study of the New Kingdom life, 3. Regarding the Church as the center of the Kingdom but, having no exclusive monopoly of it, 4. Developing the co-operative spirit by organizing cooperatives of various types and kinds, 5. Teaching the New Order, 6. Regarding the Kingdom as inevitable, 7. Uniting the Christian forces of the world into a Christian *Internationale*, 8. Putting this program into concrete form by political action, 9. Laying hold of the resources of the Spirit.

But Dr. Jones also recognizes that no program can be worked without a dynamic, and he discusses various dynamics such as Marxian Communism, Apocalypticism. Mysticism, Asceticism, Interim-ethicism and Barthianism. He is quite sure that the Russian Communists will have to

pay a big price for their contempt and hatred of all classes other than the proletariat. And we may be sure that in a moral universe such dynamics of venom will poison the very springs of life and eventually of effort. Communist propaganda and force have already caused vast confusion in China, alienated and antagonized most of Europe and America, and will have to reap its own appropriate harvest in Russia before winter finally comes.

In conclusion, if I may be permitted to treat Dr. Jones' last few chapters not in his sequence, he insists that we need a new beginning on a world scale, and that no one class or race, nation or Church can bring in the Kingdom. It must be done cooperatively in every sense, and on a world plan. Of course no review can reproduce the sense of conviction, and of mission, and the desire to share the things one has felt and known, which pervades all of Dr. Jones' books, and this not least of them. In addition there is the burning sense of urgency in face of a supreme challenge which must spell disaster if neglected but will insure victory with honor and conquest by cooperation, if the Christian solution is sought in terms of the Kingdom of God in our day.

L. S. ALBRIGHT

Personal Column

Compiled by Anne L. Archer

New Arrivals

- CARY. Rev. Harry M. Cary, (U.G.C.) arrived in Japan July 11th per S.S. "Taiyo Maru" for a short term service as missionary. He will live with his parents at No. 5 Sakurayama, Nakano Ku, Tokyo.
- CUTHBERTSON. Miss Florence Cuthbertson, (J.E.B.) arrived from England on April 18th, and is assisting Miss Webster Smith in the "Sunrise Home," at Okuradani, Akashi Shi.
- DOZIER. Miss Helen Dozier, (S.B.C.) was appointed by the Foreign Mission Board on May 15th to help in the work of the Japan Mission. She arrives in July, 1935, and will be located at Seinan Jo Gakuin, Kokura, after the 1st, of September.
- ILSLEY. Miss Alice Ilesley, Mus. B., (R.C.U.S.) of Spirit Lake, Iowa, U.S.A., newly appointed missionary and teacher of Piano in Miyagi College, Sendai, arrived at Yokohama per S.S. "President Jefferson" on May 24th. Her address is 125 Tsuchidoi, Sendai.
- McCONNELL. Miss A. McConnell, (J.R.M.) Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu, arrived in Kobe per S.S. "Empress of Japan" from Canada, May 5th, 1935.
- POTT. Rev. R. P. Pott, (S.P.G.) arrived in Japan on April 13th, 1935. He is stationed in Yokohama for Language study.
- REISCHAUER. Mr. Edwin O. Reischauer, son of Dr. and Mrs. Reischauer, (P.N.) arrived in Japan in May to study for two years on a fellowship from Harvard University.
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Arrivals

- ANDERSON. Miss Irene Anderson, (E.C.) returns from furlough September 6th, 1935.
- BENNINGHOFF. Dr. and Mrs. H. B. Benninghoff, of Waseda Hoshien, Tokyo, arrived June 15th from the United States, where they have been engaged in deputation work for the past few months.

- DOUBLEDAY. Miss S. C. Doubleday, (C.M.S.) arrived on June 6th per S.S. "Mantua" from England, and has returned to her station at Kure.
- DEMPSIE. Rev. and Mrs. George Dempsie, (J.R.M.) Haze, Higashimozu Mura, Sempoku Gun, Osaka, arrived at Kobe per S.S. "Empress of Japan" from Canada, May 5th, 1935.
- ELLIOTT. Dr. Mabel E. Elliott, (P.E.) returned from furlough in the United States June 19th, 1935.
- GORDON. Mrs. M. L. Gordon, retired missionary of the American Board, returned to Japan on Jan. 25th, and will make her home with Dr. and Mrs. Bartlett of Kyoto.
- HENNIGAR. Dr. and Mrs. E. C. Hennigar, (U.C.C.) are expected to return early in September. Dr. Hennigar will be engaged in Temperance and Moral Reform work in Tokyo.
- JONES. Dr. and Mrs. F. M. Jones, (P.E.) and their son "Billy" returned from regular furlough in the United States on June 1st. Dr. Jones will resume his work at St. Barnabas Hospital, Osaka, and, for the present, they will reside in Ashiya.
- LANCASTER. Miss Cecile Lancaster, (S.B.C.) after a year's furlough in the United States, expects to return to Japan in Sept., 1935, and will resume her duties at Seinan Jo Gakko, Kokura.
- MILLER. Miss Erma L. Miller, (M.M.) is expected back from furlough in the United States early in September, 1935.
- MICKLE. Prof. and Mrs. Mickle, (M.E.S.) will arrive in Kobe in August, 1935 and will resume work at Kwansei Gakuin.
- MYLANDER. Miss Ruth Mylander, (F.M.A.) returned from furlough spent in United States on April 19th 1935. Her address is No. 50 Itchome, Maruyama dori, Sumiyoshi Ku, Osaka.
- PAWLEY. Miss Annabelle Pawley, (A.B.F.M.) expects to arrive in Japan per S.S. "President Grant" in August for a three year term of service. Miss Pawley has spent fifteen years in Japan engaged in educational work in Himeji, Yokohama, Sendai and Osaka. She will probably be stationed at Soshin Jo Gakko, Yokohama.
- POWLES. Rev. P. S. C. Powles, Mrs. Powles and four children, (M.S.C.C.) arrived from Canada in April and have resumed work in Takata, Echigo. Cyril and "Billy" are attending Westmount High School and will go up for Matriculation at McGill University in June, 1936.
- RICHARDSON. Miss H. Richardson, (J.E.B.) returned from furlough in England on April 18th. Her address is Honmachi, Shimoichi, Yoshi no Gun, Nara Ken.
- RICHARDSON. Miss M. Richardson, (C.M.S.) arrived by S.S. "Corfu" from England at end of March, 1935, and has returned to her station at Tokushima.
- ROE. Miss Mildred Roe, (Y.W.C.A.) after a year's furlough in the United States and Europe, has returned to the National Office, Tokyo.

- SOAL. Miss A. A. Soal, (J.E.B.) returned from furlough in England on April 18th 1935. Her address is 72 Chimori Cho, 2 Chome, Suma ku, Kobe.
- SHAVER. Rev. and Mrs. I. L. Shaver, (M.E.S.) and their children expect to return to Japan in the early autumn, and will be stationed at Matsuyama. Eleanor, on account of whose health the greater part of their furlough was spent in Tucson, Arizona, is greatly improved, and will re-enter the Canadian Academy for the autumn term.
- SHANNON. Miss Ida L. Shannon, (M.E.S.) expects to return to Hiroshima early in September, and has been re-appointed to the Hiroshima Jo Gakuin.
- SHANNON. Miss Katherine Shannon, (M.E.S.) expects to return to Japan early in September, and will take up her work at the Palmore English Girl's School.
- STAVELEY. Miss J. A. Staveley, (C.M.S.) arrived from England per S.S. "Empress of Russia" on April 18th, 1935. She has been transferred to the Hokkaido, and is living at 69 Aioi Cho, Itchome, Otaru.
- STEGEMAN. Rev. H. V. E. Stegeman, D.D., and Mrs. Stegeman, (R.C.A.) arrived per S.S. "Hikawa Maru" from United States on May 1st. Dr. Stegeman has been appointed Principal of Ferris Seminary, to succeed Rev. L. J. Shafer, Litt, D. Dr. and Mrs. Stegeman will reside at No. 37 Bluff, Yokohama.
- TROUT. Miss Jessie M. Trout, (U.C.M.S.) arrived from furlough on May 13th per S.S. "Chichibu Maru" from United States. Miss Trout will be associated with Dr. Toyohiko Kagawa in the various phases of his wide work. Until her permanent address is decided upon, she may be reached at 257 Nakazato Machi, Takinogawa Ku, Tokyo.
- WAINWRIGHT. Dr. S. H. Wainwright, (M.E.S.) is expected to return to Tokyo early in September. Mrs. Wainwright and Elizabeth are not expected until later.
- WEBBER. Dr. Perry A. Webber, Ph. D., (S.D.A.) and family are expected to arrive in Japan in September, 1935. Dr. Webber will work in connection with the Seventh Day Adventist Mission's Theological Training School in Chiba Ken.
- WRIGHT. Rev. R. C. and Mrs. Wright, (U.C.C.) are expected to return to Japan early in September and will be stationed in Toyama.

Departures

- ANDREWS. Rev. Eric L. Andrews, (P.E.) has resigned from the American Church Mission and will leave for England Shortly. His wife and children left in October, 1934.

- ARMSTRONG. Miss Marie Armstrong, (S.D.A.) who has been visiting her parents, Pastor and Mrs. V. T. Armstrong in Tokyo for the past year, is returning to United States in August, and will re-enter Walla Walla College, Walla Walla, Washington, U.S.A. En route she will spend some time touring North China.
- ANDERSON. Miss Myra Anderson, (M.E.S.) of the Frazer Institute, Hiroshima, left in March 1935 for a year's furlough.
- AURELL. Rev. K. E. Aurell, (A.B.S.) Mrs. Aurell and daughter Alice, sailed from Yokohama by the "Heian Maru" June 28th for the United States, on six month's furlough.
- BAKER. Miss E. M. Baker, (C.M.S.) expects to leave for furlough in England early in August.
- BALDWIN. Mrs. McQueen Baldwin, and Miss Cicely M. Baldwin (C.M.S.) Ikebukuro, are leaving for furlough in Canada in the near future.
- BARBOUR. Miss Ruth Barbour, (P.E.) on the staff of St. Luke's Hospital, Tokyo, left for furlough in United States on May 31st, 1935.
- BUTLER. Miss B. Butler, (J.R.M.) "Berachah Joijen" 7 Temizawa, Nagamachi, Sendai, left Yokohama for furlough in England per S.S. "Empress of Asia" 8th June, 1935.
- BALLARD. Miss Susan Ballard, who has been an evangelistic missionary of the S.P.G. in Tokyo, first in connection with St. Hilda's Mission, and latterly in connection with St. Barnabas Church, Ushigome, is resigning this summer after over forty year's service, and is returning to England. Her work among educated Japanese will have a lasting influence, while her devotion and ready wit will not easily be effaced.
- BUTCHER, LANG. Many friends were down to bid God-speed to Miss Kathleen Butcher, (Head Nurse of the Obuse Sanatorium) and Miss Kathleen Lang, Inariyama, both of M.S.C.C., who sailed for Canada from Yokohama per S.S. "Empress of Asia," June 8th on their first furlough.
- BOVENKERK. Rev. and Mrs. Henry G. Bovenkerk, (P.N.) of Tsu, Miye Ken, left on furlough on July 6th.
- BOTT. Rev. and Mrs. G. E. Bott and family, (U.C.C.) sailed on the "Katsuragi Maru" for New York on June 11th. They expect to spend their furlough year in Toronto, Canada.
- BUCKNILL. Rev. E. G. and Mrs. Bucknill are leaving Japan for good on the "Empress of Japan." Mr. Bucknill has been Chaplain of Christ Church, Yokohama, since 1927, and is resigning on the grounds of health. Mr. and Mrs. Bucknill will visit Fiji and New Zealand in the autumn and expect to reach England early in 1936.
- CLAPP. Miss Frances B. Clapp, (A.B.C.F.M.) of Kyoto, left on furlough March 1st.

- CALLAHAN. Rev. W. J. Callahan, (M.E.S.) who has been in active service in Japan as an evangelistic missionary forty-four years, retires, and leaves for United States per S.S. "Komaki Maru" from Kobe, July 3rd. Mrs. Callahan left Japan last year. They will make their home in San Antonio, Texas. For the present letters addressed in care of the Board of Missions, Doctor's Building, Nashville, Tenn., U.S.A., will reach them.
- COOK. Miss Dulcie Cook, (U.C.C.) Director of Music in the Toyo Eiwa Jo Gakko, Azabu, Tokyo, sailed on furlough July 18th per S.S. "Hikawa Maru." Her address will be Coldstream, Colchester, Nova Scotia, Canada.
- COVELL. Mr. and Mrs. J. H. Covell, of Kanto Gakuin, Yokohama, (A.B.F.M.) left for furlough in the United States per S.S. "President Coolidge" on June 21st, 1935.
- DeFOREST. Dr. Charlotte DeForest, President of Kobe College, left Japan for furlough in the United States, June 18th, 1935.
- DOWNING. Miss Ruth Downing, Tokyo, (U.G.C.) sailed from Yokohama for Seattle, per S.S. "Hiye Maru" on June 6th. Her furlough address is W.N.M.A., 16 Beacon Street, Boston, Mass., U.S.A.
- DOUGLAS. Miss Leona Douglas, (U.C.C.) of the Toyo Eiwa Jogakko, Shizuoka, left on furlough in Canada July 18th. Her home address is Cayuga, Ontario, Canada.
- FRANK. Rev. and Mrs. J. W. Frank, (M.E.S.) of the Palmore Institute, Kobe, sailed July 3rd from Kobe, by way of the ports, and will visit their son, Grady, in Turkey on their way to United States.
- GILLET. Mr. and Mrs. Gillett, (A.B.C.F.M.) of Sendai, left Japan on furlough June 28th. Mr. Gillett has been awarded one of the Union Theological Seminary Missionary fellowships for 1935-1936.
- GILLILAN. Miss Elizabeth Gillilan, (P.N.) of the Woman's Christian College, left Japan on July 6th to spend the summer with her parents in Salt Lake City, U.S.A.
- GARRARD. Capt. M. H. Garrard, (J.E.B.) left on May 21st for furlough in England. His Address will be care of Japan Evangelistic Band, 55 Gower Street, London, W.C. 1, England.
- HUNTLEY. Mr. and Mrs. Frank Huntley, (A.B.C.F.M.) of Kyoto, left for the United States, via the ports, Feb. 22nd, 1935.
- HEREFORD. Rev. and Mrs. William Hereford, (P.N.) of Hiroshima, left for furlough in the United States on June 21st. They expect to be absent for one year.
- HANNAH. Miss Lolita Hannah, (S.B.C.) resigned from the Mission and returned to United States per S.S. "President Hoover" on May 23rd.

HITTLE. Miss Dorothy Hittle, (P.E.) leaves on regular furlough via India and Europe on July 26th. She expects to return to Japan in about eight months.

HOFFMAN. Miss Mary E. Hoffman, (R.C.U.S.) Dean of the Home Economics course of Miyagi College, Sendai, expects to leave for furlough in the United States, July 26th from Kobe per S.S. "Tilawa" for Calcutta. En route she will visit India, Iraq, Syria, Palestine, Istambul, Athens, Italy, Germany and Holland. Her address during furlough will be Egypt, Pa., U.S.A.

HANOLD. Miss Helen D. Hanold, (R.C.U.S.) short term teacher of Piano in Miyagi College, Sendai, expects to sail for San Francisco by the State Steamship Line on August 3rd, 1935.

KERR. Rev. and Mrs. Wm. C. Kerr, (P.N.) of Keijo, Chosen, left for a year's furlough in May. They will spend it at the Missionary Apartments, Princeton, N.J.

KENNARD. Dr. and Mrs. Spencer Kennard, (A.B.F.M.) of Tokyo, left for furlough in the United States per S.S. "President Coolidge" on June 21st.

LEDIARD. Miss Ella Lediard, (U.C.C.) of Kanazawa, left by the "Asama Maru" on July 11th for furlough. Her address will be Owen Sound, Ontario, Canada.

LEHMAN. Miss Lois Lehman, (U.C.C.) of the Kindergarten Training Department, Toyo Eiwa Jogakko, Azabu, Tokyo, sails July 18th on furlough. Her home address is 2323 Clinton Ave., Jackson, Miss., U.S.A.

LLOYD. Miss M. Lloyd, (J.R.M.) Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu, sailed from Yokohama for furlough in England per S.S. "Empress of Asia" June 8th, 1935.

MAUK. Miss Laura Mauk, (E.C.) left for United States on furlough per S.S. "Taiyo Maru" on March 29th, 1935., Address Dover, Okla., U.S.A.

MCCRORY. Miss Carrie McCrory, (P.N.) of Otaru, left for a year's furlough on June 21st, 1935.

McILWAINE. Rev. and Mrs. William A. McIlwaine, (P.S.) sailed on May 4th for an early furlough on account of the illness of Mrs. McIlwaine.

MURRAY. Miss Edna B. Murray, (P.E.) music teacher in St. Margaret's School, Tokyo, leaves in July for regular furlough in the United States.

MANN. Rev. and Mrs. J. C. Mann, (C.M.S.) sailed on May 11th per S.S. "Empress of Russia" for a short furlough in England.

MADDRY. Dr. and Mrs. Charles Maddry, (S.B.C.) sailed per S.S. "President Jackson" for the United States on June 27th. Dr. Maddry is the Corresponding Sec. of the Foreign Board of the S.B.C., and has made four month's study of Baptist Missions in China and Japan.

- MOSS. Miss Adelaide Moss, (M.S.C.C.) of Takata, who is taking her furlough a year early, is sailing from Yokohama July 19th per S.S. "Empress of Japan." Her address while in Canada is c/o Lady Moss, 219 Lonsdale Ave., Toronto, Ontario, Canada.
- MATTHEWS. Rev. and Mrs. W. K. Matthews, (M.E.S.) of Kwansei Gakuin, sailed on March 18th for six month's furlough. Address c/o Southern Methodist Mission Board, Nashville, Tenn., U.S.A.
- MOORE. Miss Helen C. Moore, (M.E.C.) of Fukuoka, sailed June 15th. Miss Moore has been in Japan three years as a contract teacher. Her address is 276 Morton Ave., Albany, N.Y., U.S.A.
- NOORDHOFF. Miss Jeane Noordhoff, (R.C.A.) of Nagasaki, left on furlough June 11th per S.S. "Katsuragi Maru." Her address while on furlough will be, Orange City, Iowa, U.S.A.
- NUNO. Miss Christine M. Nuno, (P.E.) on the staff of St. Luke's Hospital, Tokyo, will leave in August for regular furlough in the United States.
- PALMER. Miss Helen Palmer, (P.N.) of Wilmina Girl's School, Osaka, left for a year's furlough in the United States on July 6th.
- PARKINSON. Mr. and Mrs. Parkinson of Waseda Hoshien, sailed for furlough in the United States June 21st, 1935.
- PECK. Miss Roby W. Peck, R.N., (S.D.A.) of the Tokyo Sanitarium Hospital, sailed for the United States per S.S. "Pres. Taft" on June 11th. Miss Peck does not plan to return to Japan.
- PECKHAM. Miss Caroline Peckham, (M.E.C.) of Kwassui College, Nagasaki, left July 11th on furlough. While absent her address will be, Sextonville, Wisconsin, U.S.A.
- PIDER. Miss Myrtle Z. Pider, (M.E.C.) of the Women's Christian College, left on furlough July 11th. Her address while absent will be, Waverly, Nebraska, U.S.A.
- ROBERTS. Mr. and Mrs. Floyd L. Roberts, (A.B.C.F.M.) of Nagoya, left Japan for furlough in the United States June 26th, 1935.
- RANSOM. Miss Mary H. Ransom, (P.N.) of Wakayama, left for a year's furlough in United States on June 21st, 1935.
- ROBINSON, HAMILTON. Miss Hilda M. Robinson, (Hon. Missionary M.S.C.C.) left Nagoya on June 4th per S.S. "Hiye Mrru." She was joined at Yokohama by Miss Kathleen Hamilton, (C.M.S.) Both are going to England, via Canada.
- RAY. Mrs. J. F. Ray (S.B.C.) left for furlough in United States on June 2nd, 1935. Dr. J. F. Ray, (S.B.C.) left for United States on furlough per S.S. "Pres. Jackson" June 27th. Dr. and Mrs. Ray will be located at the Baptist Bible Institute, New Orleans, La., U.S.A.

- REEVES. Miss Virginia Reeves, of Ferris Seminary, Yokohama, left June 1st, 1935, per S.S. "President Grant" for her home in Bloomington, Indiana, U.S.A. She will spend the summer months in musical study and expects to return to Japan in the autumn.
- SCHWEITZER. Miss Edna Schweitzer, (E.C.) left for the United States on June 28th, sailing on the "Heian Maru." Her Address is 27th and Des Plaines Ave., La Grange, Ill., U.S.A.
- SCHENCK. Rev. and Mrs. Harold Schenck left for United States per S.S. "Pres. Jefferson" for a six month's furlough. Their furlough address will be, "Watchung," Plainfield, N.J. U.S.A. They expect to return to their work in the Yokohama Union Church early in 1936.
- SHEPHERD. Miss K. Shepherd, (S.P.G.) of Hiratsuka, left for furlough in England on July 19th per S.S. "Empress of Japan." She will spend a few weeks in Canada, the guest of Lady Moss, Toronto, Ontario.
- SADLER. Miss Neta Sadler, (U.C.C.) of Nagano City, sailed on S.S. "Hikawa Maru" July 18th, 1935, for furlough in Canada. Her home is in Virden, Manitoba, Canada.
- SAUNDERS. Miss Hilda Saunders, (S.P.G.) who has been at the Shoin Koto Jo Gakko, Kobe, for some years, and her sister Edith Saunders, left Japan for England on April 26th. They are not returning to Japan.
- SCHAEFFER. Miss Mabel R. Schaeffer, (P.E.) Teacher in St. Paul's School, Ikebukuro, Tokyo, left June 13th for regular furlough in the United States.
- SCHELL. Miss Naomi Schell, (S.B.C.) of Tobata, sailed for the United States early in July on furlough.
- SATO, VORIES, YOSHIDA. Messrs Y. Sato, W. M. Vories, and E. V. Yoshida, of the Omi Brotherhood, are sailing in August for a brief business trip to the United States. They expect to attend the International Missionary Council at Northfield in September. They will probably return about the end of November.
- SHAFFER. Rev. L. J. Shafer, Litt. D., left on June 11th per S.S. "Katsuragi Maru" for New York, where he will take up his new duties as Associate Secretary of the Board of Foreign Missions, R.C.A. His Address will be, 25 East 22nd Street, New York City, U.S.A.
- STOTT. Rev. and Mrs. J. D. Stott, and children, (M.E.S.) of Uwajima, sailed from Kobe per S.S. "Komaki Maru" for Los Angeles.
- SUMNERS. Miss Gertrude Sumners, (P.E.) of St. Agnes School, Kyoto, left for furlough in the United States per S.S. "Terukuni Maru" on July 12th.
- SIPPLE. On June 29th, Professor Carl S. Sipple of the Tohoku Gakuin, (North Japan College, Sendai), Mrs. Sipple and their infant daughter, sailed for furlough per S.S. "Tai Yang," Barber-Wilhelmsen Line, for New York. Their address will be, 41 North Eighth Street, Allentown, Pa., U.S.A.

- VOTH. Miss Vivien L. Voth, of Lodi, California, who has been teaching the children of the Seventh Day Adventist missionaries in Japan for the past three years returned home on June 11th per S.S. "President Taft."
- WHEWELL. Miss Elizabeth A. Whewell, (M.M.) sailed for United States on furlough on March 18th, 1935.
- WOODSWORTH. Rev. and Mrs. H. F. Woodsworth, and two children of Kwansei Gakuin, sailed for home in Canada on June 26th. They are planning to go via the ports and Europe, spending several months in England.
- WAGNER. Rev. H. H. Wagner, Mrs. Wagner and two children, Doris and Everett, (F.M.A.) expect to leave for furlough in the United States per S.S. "Hiye Maru" from Kobe, July 29th. Address, Winona Lake, Indiana, c/o Free Methodist Publishing House.
- WALLING. Miss Irene Walling, (P.N.) of Joshi Gakuin, left on furlough July 7th going to the United States via the ports.
- WHITEHEAD, CRONK. Miss Mable Whitehead, (S.M.) Dean of the Bible Dept., of the Lambuth Jo Gakuin, Osaka, and Miss Althea Cronk, of the Hiroshima Jo Gakuin, sailed in July on a year's furlough in the United States.
- YOUNG. Rev. and Mrs. T. A. Young, (U.C.M.S.) of Sei Gakuin Middle School, Takinogawa Ku, Tokyo, left for furlough from Yokohama on July 11th per S.S. "Asama Maru." Address, c/o United Christian Missionary Society, Missions Building, Indianapolis, Ind., U.S.A.

Change of Location and Address

- HORNE. Miss A. C. Horne, (C.M.S.) since her return from furlough has settled in Minami Odori Machi, Ita Machi, Tagawa Gun, Fukuoka Ken.
- PIERCY. Rev. and Mrs. H. G. Piercy, (C.M.S.) were transferred to Obuse at the beginning of May, 1935. Mr. Piercy has been loaned to the (M.S.C.C.) as Chaplain of the New Life Sanatorium. His address is, Obuse, Nagano Ken, Mr. Piercy formerly worked in Asahigawa, Hokkaido.
- TER BORG. Rev. and Mrs. John TerBorg, (R.C.A.) have been transferred from Kagoshima to Tokyo, where Mr. TerBorg is teaching in the Meiji Gakuin.
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Births

- TOPPING. On April 28th, 1935, to Mr. and Mrs. Topping of Himeji, a Son, Kenneth Clarke.
- WOODARD. A Daughter, Anne Tomoko, was born to Mr. and Mrs. Woodard of Seoul on Feb. 22nd, 1935. (A.B.C.F.M.)

Marriage

- HARDER-MILLER. On May 16th, 1935, Miss Martha Harder was married to Dr. L. S. G. Miller, both of Kumamoto.

Miscellaneous

- BATES. Mr. R. P. Bates, Theological Student of Emmanuel College, Toronto, Ont., Canada, is spending the summer with his parents, Dr. and Mrs. Bates of Kwansei Gakuin.
- BEATON. Mr. Jack Beaton, General Secretary of the Montreal Y.M.C.A., spent ten days during June in visiting local Y.M.C.A.'s in Japan as a representative of the Canadian Y.M.C.A.'s who are co-operating with the American Y.M.C.A.'s in the International Committee.
- COBB. Dr. E. S. Cobb, of Doshisha University, recently finished his book "An Introduction to the Literature of the Old Testament" in Japanese, published by Doshisha Theological School. A Doshisha announcement states, "The book is originally written in Japanese by Professor Cobb, and not a translation from English. Perhaps the work may well claim to be the first book of its kind ever written originally in Japanese by a foreigner."
- CALDER. Miss Helen B. Calder, (A.B.F.M.S.) for over twenty-five years a Secretary of the American Board, and now retired, made a brief visit to Japan in May on her way to China.
- CADBURY. Dr. and Mrs. William Cadbury and family, (F.M.) of Lingnan University Canton, spent July in Japan as guests of the Friends' Mission. Mrs. Cadbury, as Miss Catherine Jones, taught in the Friends' School, Tokyo, 1915-1917.
- COREY. Rev. H. H. Corey, (M.S.C.C.) formerly of Okaya, Nagano Ken, and now of Hilo, Hawai, working in the American Episcopal Mission, arrived in Japan June 1st for a six weeks visit. He is the guest of his brother-in-law, Rev. Victor Spencer and Mrs. Spencer, Nagoya.

DAVIS. Dr. Jerome Davis, a child of the Am. Board Japan Mission, and at present Associate Professor of Practical Philanthropy at Yale University, arrived in Japan June 1st to deliver a series of lectures on "Civilization and Social Progress" at Doshisha University in commemoration of the sixtieth anniversary of Doshisha, of which his father was co-founder with Joseph Hardy Neeshima.

DEDICATION. On June 15th, 1935, the Dedication Exercises of the Omi Brotherhood "Herbert Andrews Memorial Y.M.C.A. Building" took place. This is a complete re-construction of their first building, and is thought to be a model plant for student work. A number of those who took part 28 years ago at the opening of the original building were present. The chairman of the meeting was Marco Yoshida, son of the former chairman.

FAIRFIELD. Dr. Wynn Fairfield, Secretary of Am. Board, visited in Japan, Jan. 11th-26th. He came out representing the Rural Missions co-operating Committee of America, and also the Sub-Committee of the Am. Commission on Christian Education in Japan, which latter has to do with work for students in Government Schools through hostels &c. In addition to committee work connected with the above two organizations, Dr. Fairfield also visited Tokyo, Nagoya, Kyoto, Osaka and Kobe. He returned to Japan for the Annual Meeting of the Am. Board Japan Mission held in Kobe June 11th.

FRANKLIN. Rev. and Mrs. Sam H. Franklin, (P.N.) have had their furlough extended one year in order that Mr. Franklin may carry on work among the University students of the United States, as an associate of Dr. Sherwood Eddy.

GULICK. Dr. Sidney L. Gulick, for many years a missionary of the American Board in Japan, has been granted an Imperial Decoration, the Third Order of the Meiji Decoration of the Sacred Treasure.

HUCKABEE. Rev. and Mrs. Weyman C. Huckabee (M.E.S.) have opened a Day Nursery in the very needy Fukushima district in Hiroshima, and have secured a competent nurse from St. Luke's Hospital, Tokyo, for their Head Worker.

HOEKJE. Miss Jean Hoekje, daughter of Dr. and Mrs. Willis G. Hoekje of Meiji Gakuin, Tokyo, graduated in June from State College High School in Kalamazoo, Michigan, and ranked first in scholarship in her class and was among nine chosen for membership in the National Honor Society.

HARMON, HAWORTH. Mr. and Mrs. Francis S. Harmon and Mr. and Mrs. Lester C. Haworth who passed through Japan during March to visit Y.M.C.A.'s in China, the Philippines and Korea, returned to Japan late in June and inspected the Y.M.C.A.'s in Kwansei during the first week in the July. They will spend ten days in Karuizawa before

sailing on July 19th. Mr. Harmon is Gen'l Sec. of the International Committee of Y.M.C.A.s of North America, and Mr. Haworth is the Gen'l Sec. of the Philadelphia Y.M.C.A., recently of St. Louis.

HIBBARD. Mrs. Carlisle Hibbard, of Madison, Wis., who formerly lived in Japan as a member of the Y.M.C.A. group, arrived in Yokohama July 11th to visit her daughter, Miss Esther Hibbard of the Doshisha. They will be the guests of Mr. and Mrs. Phelps at Karuizawa during the last two weeks of July.

HAMILTON. On their return from Florida, Bishop and Mrs. Hamilton have taken up residence at No. 40 Charles Street, East, Toronto, Canada. Bishop Hamilton expects to attend some of the summer schools on the West coast during July.

IGLEHART. During the absence of Rev. K. E. Aurell of the American Bible Socy., Dr. C. W. Iglehart has been asked to act as adviser to Mr. T. Tanaka who will be in charge of all affairs of the work of the Society.

KETTLEWELL. Rev. F. Kettlewell, whose resignation from S.P.G. was announced in the last issue of the Quarterly, is now the vicar of Shillington, near Hitchin, in the Diocese of St. Albans.

KENNION. Miss Olive Kennion, (S.P.G.) who left Kobe last Autumn, is now working at the Japanese Seamen's Mission Club, Woolwich, England.

KAUFMAN. Miss Emma R. Kaufman is attending the National Convention of the Canadian Y.M.C.A. in Ottawa and spending the summer with her family, returning to Japan in late September.

LINDSEY. Miss Lydia Lindsey, (R.C.U.S.) Dean of the English Higher course of Miyagi Jo Gakko, had an operation for appendicitis at St. Luke's International Medical Centre on April 17th, 1935.

LEA. Bishop Lea was compelled by ill-health and the illness of his daughter to resign at the beginning of April. His retirement is a great loss to the missionary cause in Japan, and to the diocese of Kyushu in particular. He and Mrs. Lea will be greatly missed by many friends in Japan. He came out from Canada in 1897 under C.M.S. and has been Bishop of Kyushu since 1909.

OUTERBRIDGE. Miss Dorothy Outerbridge, a fourth year student at Toronto University, arrived per S.S. "Empress of Russia" on June 12th to spend the summer with her parents who are living at Kwansei Gakuin.

POWELL. Miss Cecil R. Powell, (P.E.) of Fukui, has received the sad news of the death of one sister, Sister Mary Perpetua in New Jersey at the end of March, also of the death of her other sister, Miss Ann T. Powell in Portland, Ore., May 28th, 1935.

- PAIGE. Miss Elizabeth W. Paige, (F.M.) of Westtown Boarding School, near Philadelphia, has been granted a two years leave of absence to teach in the Friends' Girls' School in Tokyo.
- RYDER. In lieu of a regular furlough, Miss Gertrude E. Ryder, of the Young Women's Dormitory, Yotsuya, Tokyo, will spend three months in Karuizawa beginning about July 1st, 1935. (A.B.F.M.)
- RIGBY. Among recent visitors to Japan were Mr. and Mrs. W. G. Rigby of Liverpool England, who spent two weeks with their daughter, Mrs. Victor C. Spencer of Nagoya.
- SAITO. Mr. Soichi Saito, National General Sec., of Y.M.C.A. and Dean Enkichir Kan of St. Paul's University, will represent the Student Movement of Japan at a meeting of the World's Student Christian Federation at Chamcoria, near Sophia, Bulgaria, late in July. They will also attend the International Theological Conference at Geneva. Mr. Saito will attend a meeting of the World's Committee of Y.M.C.A.'s. at Geneva and proceed to England and United States. He expects to return to Japan in October.
- WALNE. Many friends of Dr. E. N. Walne, (S.B.M.) will be sorry to learn that he suffered a stroke of paralysis in March at his home, 1717 Oxford Street, Berkeley, California, U.S.A.

Deaths

- FULLER. Rev. A. R. Fuller, (C.M.S.) joined the Mid-China Mission in 1882, but was transferred to Japan in 1886 after his first furlough. He was stationed at Nagasaki, and besides his missionary work rendered valuable service as Chaplain of the English Church. He was compelled for family reasons to retire in 1909, and was for several years Organizing Sec., for C.M.S. in the Manchester District. Afterwards he held a poor living in Manchester, and the strain on his health was such that he had to retire, and suffered much as an invalid during the last few years of his life. He died on Dec. 22nd, 1934.
- JONES. Mrs. E. H. Jones, (A.B.F.M.) of Pasadena, Cal., passed away on March 2nd 1935. Mr. and Mrs. Jones came to Japan in 1884 and from that time until their retirement in 1920, they were engaged in evangelistic work in the North, in Miyagi and Ibaraki *kens*. Mrs. Jones is survived by a son and three daughters, all living in the United States.

Note: In the Spring number, page 195, under "Quick" kindly omit the following "Mrs. Quick was formerly Miss Barber of the Shoin Jo Gakko." I am informed that this is not true. A. L. A.

The Editor of this column has received hints with regard to various mistakes in the last issue. Some were due to incorrect information received, others to careless proof-reading and copying. For the latter the Editor in Chief assumes responsibility.

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